THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

VOL. IV. No. 3. NEW-YORK, SATURDAY, APRIL 5, 1834. WHOLE NUMBER, 159.

For the Churchman.

TO F. W. HOFFMAN,

ON THE DEATH OF A DEAR FRIEND.

Composed at Mount Auburn Cemetery.

A FEW months since together here,
In hours of idleness we stray'd;
With solemn thoughts we linger'd near,
To ponder where the dead are laid.
The leaves and flowers around us then,
Were bright with summer's richest hue;
Now they lie withered in the glen,
And thou with them hast faded too.
I knew not that the rosy bloom,
Which on thy cheek in beauty glow'd,
But mark'd thee destined for the tomb,
And death's approach too plainly show'd.
I saw thee parted from my side,
And borne across the stormy wave;
Alas! thou pass'd those waters wide,
In search of health—and found'st a grave.
I was not by thy bed of death,
I did not hear thy bursting sigh,
I could not catch thy parting breath,
Nor gently close thy dying eye.
I could not join the dark array,
In sorrow's mournful trappings drest,
Which bore thee slow and sad away,
And laid thee silently to rest.
I may not in night's sombre hours,
With sorrow to thy grave repair,
To strew it o'er with summer flowers,
And pour this heartfelt anguish there.
But cease to mourn! around me here,
There gently breathes a heaven-born strain,
Which murmers kindly, 'Dry that tear,
Thy brother shall arise again.
The friendship which was but begun
In this poor transient vale of tears,
Shall be renew'd, when life is done,
And ripen on through endless years.'
Farewell! farewell! and O! 't is sweet,
While sobbing out that bitter word,
To think that we again may meet,
Where never more it shall be heard.
Farewell! and if 't is ever given
To spirits blest to stoop below,
O! sometimes leave thy place in heaven
To cheer me through this scene of wo.
Farewell! and till that glorious morn
Beam in upon sepulchral gloom,
When immortality shall dawn,
Rest sweetly in the silent tomb;
While stricken hearts, each pleasing charm,
Thy gentle virtues, and thy worth,
In friendship's holiest shrine embalm,
And keep thy memory green on earth.

B. D. W.

Cambridge, March 15th.

BIOGRAPHY.

From the Episcopal Recorder.

ARCHBISHOP USHER.

WE copy the following paragraphs respecting this pious and learned man from a memoir published by his friend Nicholas Bernard, D. D., in 1656. Usher was born at Dublin, A. D. 1580.

At ten years old was the first time he could remember he found in him the true sense of religion in his serious conversion unto GOD; it was instrumentally by a sermon he heard preached upon Rom. xii. 1: "I beseech you, brethren, by the mercies of GOD," &c. His reading then of some notes taken in writing from Mr. Perkins (before his works were printed) concerning the sanctifying of the Lord's day, took so with him, that he was ever after careful to keep it. He then read in Latin St. Augustine's Meditations, (or those which go under his name,) which so moved him that he wept often in the reading of them.

Upon the accustoming himself thus to good duties in his tender years, the devil endeavored to nip him in the bud, by divers sorts of terrors and affrightments, sleeping as waking, tending to the discouragement of him in the way of godliness, which till then he had never been disturbed with. He constantly applied himself to prayer, and at length was heard in that he feared, in his being delivered from them by some unusual way of support and comfort; which took that impression on him, that it was fresh in his memory in his elder years.

At thirteen years of age he was admitted into the College of Dublin, being the first scholar that was entered into it: and I have heard, it was so ordered upon design by the governors of it, observing the pregnancy and forwardness of him; that it might be a future honor to it, to have it upon record in the frontispiece of their admission book, and so accordingly the first graduate, fellow, proctor, and all other degrees originally from thence.

At fourteen years old he was called to the receiving of the communion.

The afternoon before, his usual custom was to sequester himself into some privacy, and to spend it in some strict examination, and penitential humiliation of himself for his sins, which was so operative that streams of tears ran from him, which he often reflected upon, as an exemplary provocation and censure of himself, when he was of elder years.

I have often heard him speak of a certain place by a water side, whither he frequently resorted, sorrowfully to recount his sins, and with floods of tears to pour them out in the confession of them; the fruit of which he found to be so sweet to his soul, that he thirsted for all occasions for such a sequestration, and so usually on Saturdays in the afternoon it was his custom. One sin he lamented was, his too much love of his book and human learning, that he should be as glad of Monday to go to that, as of the Lord's day for his service; it cost him many a tear that he could not be more heavenly-minded at that age.

At fifteen years old, he had made such a proficiency in Chronology, that in Latin he drew up an exact chronicle of the Bible, as far as the Book of the Kings, not much differing from that of his late annals, excepting the enlargements in some exquisite observations, and the synchronisms of heathen story. About that time he had a strong temptation fell upon him, that GOD did not love him, because he had no outward afflictions, or troubles of conscience, occasioned by some inconsiderate expressions he had read in some writers, and was long under some trouble about it.

Before he was Bachelor of Arts he had read Stapleton's Fortress of the Faith, and finding his confidence in asserting antiquity for the tenets of popery, and blotting our church with novelty, in what we dissented from them; he was put to a plunge within himself, not knowing but that his quotations might be true; this he then took for a truth, that the ancientest must needs be the best, as the nearer the fountain the purer the streams, and that errors were received in succeeding ages, according to that known speech of Tertullian, *verum quodcunque primum, adulterum quodcunque posterius.* His suspicion was, that Stapleton might misquote the Fathers, or wrest them to his own sense; hence he then took up a firm resolution, that in due time, if GOD gave him life and health, he would himself read the Fathers all over, and trust his own eyes in search of them; and so, as I take it, he began that work afterward at twenty years of age, and finished it at thirty-eight: strictly observing his proportion each day, what occasions soever diverted him; the fruit of which labor, as the world hath already tasted, and understood his sense of that pretence of Stapleton's for matter of antiquity, so a more large account was intended by him of it in his *Bibliotheca Theologica.*

His father left him a very good estate in land, but finding he must have involved himself in many suits in law before it could have been settled, to the withdrawing him from his studies, gave it up to the benefit of his brothers and sisters, and suffered his uncle to take letters of administration for that end, being in those years resolved to put himself upon the providence of GOD, to whose service in the ministry he had devoted himself, and did not doubt but he would provide for him; only that it might not be judged to be weakly and rashly done, he drew up a note under his hand of the state of all things that concerned it, and directions what to do in it.

The first text he preached of publicly before the state after his ordination, was Rev. iii. 1, "Thou hast a name that thou livest, and art dead;" it fell out to be the same day with the battle of Kinsale, the Friday before Christmas-day, and it being a day specially set apart for prayer, for a good success upon that engagement; and being his first fruits in that office, might possibly be more efficacious. He began that Epistle to the Church of Sardis then, and finished it afterward.

The design was then known, that if the Spaniards had got the better, most of the Protestants had been slain by the Irish Papists, both in Dublin and elsewhere, but especially the ministers, without any distinction; hence arose a temptation in him (as he termed it) to have deferred his ordination till the event of that battle were known, whereby he should not have been in such imminent danger; but he repelled that notion, and resolved the rather upon it, conceiving he should in that office of the ministry, and for that cause, die the next door to martyrdom.

HISTORICAL.

THE ANABAPTISTS.

WE do not know of any history which contains a more instructive sketch of the origin and character of this sect, than is given by Hooker in the preface to the Ecclesiastical Polity.

'Among others, there sprang up presently one kind of men, with whose zeal and forwardness the rest being compared, were thought to be marvellous cold and dull. These grounding themselves on rules more general; that whatsoever the law of CHRIST commandeth not, thereof Antichrist is the author; and that whatsoever Antichrist, or his adherents, did in the world, the true professors of CHRIST are to undo; found out many things more than others had done, the extirpation whereof was in their conceit as necessary as of any thing before removed. Hereupon they secretly made their doleful complaints every where as they went, that albeit the world did begin to profess some dislike of that which was evil in the kingdom of darkness, yet fruits worthy of a true repentance were not seen; and that if men did repent as they ought, they must endeavor to purge the truth of all manner of evil, to the end there might follow a new world afterward, wherein righteousness only should dwell. Private repentance, they said, must appear by every man's fashioning his own life, contrary unto the custom and orders of this present world, both in greater things and in less. To this purpose, they had always in their mouths those greater things, charity, faith, the true fear of GOD, the cross, the mortification of the flesh. All their exhortations were to set light of the things in this world, to account riches and honors vanity, and in token thereof, not only to seek neither, but if men were possessors of both, even to cast away the one and resign the other, that all men might see their unfeigned conversion unto CHRIST. They were solicitors of men to fasts, to often meditations of heavenly things, and as it were conferences in secret with GOD by prayer, not framed according to the frozen manner of the world, but expressing such fervent desire as might even force GOD to hearken unto them. Where they found men in diet, attire, furniture of house, or any other way, observers of civility and decent order, such they reproved as being carnally and earthly-minded. Every word otherwise than severely and sadly uttered, seemed to pierce like a sword through them. If any man were pleasant, their manner was presently with sighs to repeat those words of our Saviour CHRIST, "Wo be to you which now laugh, for ye shall lament." So great was their delight to be always in trouble, that such as did quietly lead their lives, they judged of all other men to be in most dangerous case. They so much affected to cross the ordinary custom in every thing, that when other men's use was to put on better attire, they would be sure to show themselves openly abroad in worse. The ordinary names of the days in the week they thought it a kind of profaneness to use, and therefore accustomed themselves to make no other distinction than by numbers; the first, second, third day.

From this they proceeded unto public reformation, first ecclesiastical, and then civil. Touching the former, they boldly avouched that themselves only had the truth, which thing upon peril of their lives they would at all times defend; and that since the apostles lived, the same was never before in all points sincerely taught. Wherefore, that things might again be brought to that ancient integrity which JESUS CHRIST by his word requireth, they began to control the ministers of the Gospel, for attributing so much force and virtue unto the Scriptures of GOD read; whereas the truth was, that when the word is said to engender faith in the heart, and to convert the soul of man, or to work any such spiritual divine effect, these speeches are not thereunto applicable as it is read or preached, but as it is ingrafted in us by the power of the HOLY GHOST, opening the eyes of our understanding, and so revealing the mysteries of GOD, according to that which Jeremy promised before should be, saying, "I will put my law in their inward parts, and I will write it in their hearts." The book of GOD they notwithstanding for the most part so admired, that other disputation against their opinions than only by allegation of Scripture they would not hear; beside it, they thought no other writings in the world should be studied; insomuch as one of their great prophets exhorting them to cast away all respects unto human writings, so far to his motion they condescended, that as many as had any books, save the Holy Bible, in their custody, they brought and set them publicly on fire. When they and their Bibles were alone together, what strange fantastical opinion soever at any time entered into their heads, their use was to think the Spirit taught it them. Their frenzies concerning our Saviour's incarnation, the state of souls departed, and such-like, are things needless to be rehearsed. And forasmuch as they were of the same suit with those of whom the Apostle speaketh, saying, "They are still learning, but never attain to the knowledge of truth," it was no marvel to see them every day broach some new thing not heard of before. Which restless levity they did interpret to be their growing to spiritual perfection, and a proceeding from faith to faith. The differences among them grew by this mean in a manner infinite; so that scarcely was there found any one of them, the forge of whose brain was not possessed with some special mystery. Whereupon, although their mutual contentions were most fiercely prosecuted among themselves, yet when they came to defend the cause common to them all against the adversaries of their faction, they had ways to lick one another whole; the sounder in his own persuasion excusing *the dear brethren,* which were not so far enlightened, and professing a charitable hope of the mercy of GOD toward them, notwithstanding their swerving from him in some things.

Their own ministers they highly magnified, as men whose vocation was from GOD; the rest their manner was to term disdainfully Scribes and Pharisees, to account their calling a human creature, and to detain the people, as much as might be, from hearing them.

As touching sacraments, baptism administered in the Church of Rome they judged to be but an execrable mockery, and no baptism; both because the ministers thereof in the papacy are wicked idolaters, lewd persons, thieves and murderers, cursed creatures, ignorant beasts; and also for that to baptize is a proper action belonging unto none but the Church of CHRIST, whereas Rome is Antichrist's synagogue. The custom of using godfathers and godmothers at christenings, they scorned. Baptism of infants, although confessed by themselves to have been continued ever sithence the very apostles' own times, yet they altogether condemned; partly, because sundry errors are of no less antiquity; and partly, for that there is no commandment in the Gospel of CHRIST which saith, "Baptize infants;" but he contrariwise in saying, "Go preach and baptize," doth appoint, that the minister of baptism shall in that action first administer doctrine, and then baptism; as also in saying, "Whosoever doth believe and is baptized," he appointeth that the party to whom baptism is administered shall first believe, and then be baptized; to the end, that believing may go before this sacrament in the receiver, no otherwise than preaching in the river; sith equally in both, the law of CHRIST declareth not only what things are required, but also in what order they are required.

The eucharist they received (pretending our Lord and Saviour's example) after supper. And for avoiding all those impieties which have been grounded upon the mystical words of CHRIST, "This is my body, this is my blood," they thought it not safe to mention either body or blood in that sacrament, but rather to abrogate both, and to use no words but these, "Take, eat, declare the death of our LORD: Drink, show forth our LORD's death." In rites and ceremonies their profession was hatred of all conformity with the Church of Rome: for which cause they would rather endure any torment than observe the solemn festivals which others did, inasmuch as Antichrist, they said, was the first inventor of them.

The pretended end of their civil reformation was that CHRIST might have dominion over all; that all crowns and sceptres might be thrown down at his feet; that no other might reign over Christian men but he; no regiment keep them in awe, but his discipline; among them no sword at all be carried beside his, the sword of spiritual excommunication. For this cause they labored with all their might, in overturning the seats of magistracy, because CHRIST hath said, "Kings of nations;" in abolishing the execution of justice, because CHRIST hath said, "Resist not evil;" in forbidding oaths, the necessary means of judicial trial, because CHRIST hath said, "Swear not at all:" finally, in bringing in community of goods, because CHRIST by his apostles hath given the world such example, to the end that men might excel one another, not in wealth, the pillar of secular authority, but in virtue.

These men at the first were only pitied in their error, and not much withstood by any; the great humility, zeal, and devotion, which appeared to be in them, was in all men's opinion a pledge of their harmless meaning. The hardest that men of sound understanding conceived of them was but this, "*O quam honesta voluntate miseri erant!* With how good a meaning these poor souls do evil!" Luther made request unto Frederick Duke of Saxony, that within his dominion they might be favorably dealt with and spared, for that (their error exempted) they seemed otherwise right good men. By means of which merciful toleration they gathered strength, much more than was safe for the state of the commonwealth wherein they lived. They had their secret corner-meetings and assemblies in the night, the people flocked unto them by thousands.

The means whereby they both allured and retained so great multitudes, were most effectual: first, a wonderful show of zeal toward GOD, wherewith they seemed to be even wrapt in every thing they spake: secondly, a hatred of sin, and a singular love of integrity, which men did think to be much more than ordinary in them, by reason of the custom which they had to fill the ears of the people with invectives against their authorized guides, as well spiritual as civil: thirdly, the bountiful relief wherewith they eased the broken estate of such needy creatures, as were in that respect the more apt to be drawn away: fourthly, a tender compassion which they were thought to take upon the miseries of the common sort, over whose heads their manner was even to pour down showers of tears in complaining that no respect was had unto them, that their goods were devoured by wicked cormorants, their persons had in contempt, all liberty, both temporal and spiritual, taken from them; that it was high time for GOD now to hear their groans, and to send them deliverance: lastly, a cunning slight which they had to stroke and smooth up the minds of their followers, as well by appropriating unto them all the favorable titles, the good words, and the gracious promises in Scripture; as also by casting the contrary always on the heads of such as were severed from that retinue. Whereupon, the people's common acclamation unto such deceivers was, "These are verily the men of GOD, these are his true and sincere prophets."

If any such prophet or man of GOD did suffer by order of law condign and deserved punishment, were it for felony, rebellion, murder, or what else, the people, (so strangely were their hearts enchanted,) as though blessed St. Stephen had been again martyred, did lament, that GOD took away his most dear servants from them.

In all these things being fully persuaded, that what they did, it was obedience to the will of GOD, and that all men should do the like; there remained, after speculation, practice, whereby the whole world thereunto (if it were possible) might be framed. This they saw could not be done but with mighty opposition and resistance; against which, to strengthen themselves, they secretly entered into a league of association. And peradventure considering, that although they were many, yet long wars would in time waste them out; they began to think, whether it might not be, that GOD would have them do for their speedy and mighty increase, the same which sometime GOD's own chosen people, the people of Israel, did. Glad and fain they were to have it so; which very desire was itself apt to breed both an opinion of possibility, and a willingness to gather arguments of likelihood, that so GOD himself would have it.

Nothing more clear unto their seeming, than that a New Jerusalem being often spoken of in Scripture, they undoubtedly were themselves that New Jerusalem, and the Old did by way of a certain figurative resemblance signify what they should both be and do. Here they drew in a sea of matter, by applying all things unto their own company, which are any where spoken concerning divine favors and benefits bestowed upon the old commonwealth of Israel; concluding, that as Israel was delivered out of Egypt, so they spiritually out of the Egypt of this world's servile thraldom unto sin and superstition: as Israel was to root out the idolatrous nations, and to plant instead of them a people which feared GOD; so the same LORD's good will and pleasure was now that these new Israelites should, under the conduct of other Joshuas, Sampsons, and Gideons, perform a work no less miraculous in casting out violently the wicked from the earth, and establishing the kingdom of CHRIST with perfect liberty: and therefore, as the cause why the children of Israel took unto one man many wives, might be, lest the casualties of war should any way hinder the promise of GOD concerning their multitude from taking effect in them; so it was not unlike that, for the necessary propagation of CHRIST's kingdom under the Gospel, the LORD was content to allow as much.

Now whatsoever they did in such sort collect out of Scripture, when they came to justify or persuade it unto others, all was the heavenly Father's appointment, his commandment, his will and charge. Which thing is the very point in regard whereof I have gathered this declaration. For my purpose herein is to show, that when the minds of men are once erroneously persuaded, that it is the will of GOD to have those things done which they fancy; their opinions are as thorns in their sides, never suffering them to take rest, till they have brought their speculations into practice. The lets and impediments of which practice, their restless desire and study to remove, leadeth them every day forth by the hand into other more dangerous opinions, sometimes quite and clean contrary to their first pretended meanings. So as what will grow out of such errors as go masked under the cloak of divine authority, impossible it is, that ever the wit of man should imagine, till time have brought forth the fruits of them: for which cause, it behooveth wisdom to fear the sequels thereof, even beyond all apparent cause of fear.

These men, in whose mouths at the first sounded nothing but only mortification of the flesh, were come at length, to think they might lawfully have their six or seven wives apiece. They which at the first thought judgment and justice themselves to be merciless cruelty, accounted, at the length, their own hands sanctified with being imbrued in Christian blood. They who at the first were wont to beat down all dominion, and to urge against poor constables, "Kings of nations;" had, at the length, both consuls and kings of their own erection, among themselves. Finally, they which could not brook, at the first, that any man should seek, no, not by law, the recovery of goods injuriously taken or withheld from them, were grown at the last to think they could not offer unto GOD more acceptable sacrifice, than by turning their adversaries clean out of house and home, and by enriching themselves with all kinds of spoil and pillage. Which thing being laid to their charge, they had in a readiness their answer, that now the time was come, when, according to our Saviour's promise, "The meek ones must inherit the earth;" and that their title hereunto was the same which the righteous Israelites had unto the goods of the wicked Egyptians. Wherefore sith the world hath had in these men so fresh experience, how dangerous such active errors are, it must not offend you, though touching the sequel of your present mispersuasions, much more be doubted than your own intents and purposes do haply aim at.'

MISCELLANY.

From the Friend.

GEOLOGY OF SCRIPTURE.

ORIGIN OF COAL.

MR. EDITOR,—In this age of rampant infidelity and concealed skepticism, whatever may impart stability to the path of believers, or scatter the doubts of such as are "halting between two opinions," should be regarded as highly valuable. The discoveries of geological science are of this character. While in its infancy, this science was eagerly seized by infidels as furnishing incontrovertible evidence of the falsity of the Scripture record. But more mature observation has shown them, that this strong hold, like all the others from which they have been successively driven, must also be abandoned. The books of nature and revelation, the better they are respectively understood, furnish evidence more and more satisfactory of their entire mutual agreement, and that both are the production of the same Divine hand. This remark is verified by the science of geology, even as taught in the commonly received systems; and should Mr. Fairholme's theory be adopted, the evidence will be reduced to demonstration itself, written indelibly on every phenomenon of the earth's surface. With these views, as well as on account of the intrinsic interest of the subject itself, I give you some additional extracts, culled from the pages of the above-named author, and presenting his theory as it relates to the *origin of the coal formations.*

The *vegetable origin* of coal is generally assumed by geologists. Mr. F. differs from his predecessors only in relation to the *manner* of the vegetable deposit which has been converted into coal; or rather he gives a satisfactory solution of a phenomenon which has hitherto been veiled in mystery. In relation to the old theory, he remarks, that "It has for some time been one of the supposed *well-known facts* of geology, that as trees and herbs could not, in any common circumstances or by the common laws of nature, be deposited in a tranquil state *in the bed of the sea,* the extensive deposits we now discover in the form of repeated and alternating beds of coal, MUST *have been* deposited in *fresh water;* and from this assumption, it has followed, that wherever vegetable substances have been discovered, in the form of regular strata, even though occasionally accompanied with *shells,* such formations have received the geological name of LACUSTRINE *deposits,* as having resulted from the long-continued action of the *laws of nature in inland lakes of fresh water.*

This idea has, in a great measure, arisen from the deep-rooted error, that we are now inhabiting the same dry land which existed before the Mosaic deluge; and so misled have we in general been by this delusion, that wherever *shells* have been found in the neighborhood of the coal strata, it has been assumed as a matter of course, that they belonged to such animals as then inhabited the *fresh water.* It must also be kept in mind that as there is often a separation of several hundred feet between the extreme limits of the beds of coal, and that there are often several intervening *seams* of coal within that space, *each* of these has been assumed as having been formed during *immense periods of time,* by the same laws which are *supposed* to be in operation in all our lakes."

In opposition to this theory, Mr. F. undertakes to show that coal is not a *lacustrine,* but a MARINE *deposit.* In relation to the *shells* above mentioned, while many of them, in perfect accordance with his theory, may have belonged to fresh-water animals, it is shown on the other hand, that in some of the coal beds in England are found a considerable diversity of shells of undoubted *marine* origin—a circumstance altogether unaccountable but by the supposition that these regions were once *overflowed by the sea.*

The idea that coal was produced by the gradual operation of the laws of nature during indefinitely long periods of time, is also completely set aside by a multitude of facts, which plainly indicate the *sudden* deposition of the vegetable mass which has been converted into coal. A few of these facts are subjoined: "Trees of very considerable size have been found, placed in a position *perpendicular* to the direction of the bed or strata, and intersecting many of these of various kinds and thickness. One of the first that attracted particular notice in the north, was found in Cragleith freestone quarry, in 1826, where the different visible strata exist to the extent of 160 feet in depth; and upward of 60 feet more are known to lie below, which have not yet seen the light of day. The stone in this quarry is every where marked with impressions of *leaves* and *stems* which invariably present a thin surrounding mass of the purest jewel *coal,* generally about a quarter of an inch round the bark. In 1830, a second and more remarkable fossil tree was exposed to view in this quarry. Its total length was upward of 60 feet; and at an angle of about 40 degrees, it intersected 10 or 12 different strata of the sand-stone. As in the former specimen, the bark had been converted into a thin coat of the *purest and finest coal.*

In a colliery, near Dalkeith, which I lately inspected, I found a stem of nearly two feet in diameter proceeding *out of the floor* of the coal seam, *passing through the coal itself,* and *entering the roof above.* In the *floor* and in the *roof* it was *petrified,* while, in passing through the coal stratum, it *had become one mass of pure coal.*

In Killingworth colliery, north of Newcastle, there are many large fossil trees discovered in the coal strata. The stem of one of them pierced 10 or 12 different strata.

In Jarrow colliery also, fossil plants are found in considerable abundance; and in the Gosforth pit, down which I lately went, I found the roof of the main coal stratum to be entirely composed in many places of *trunks of trees lying in every direction, and of very considerable size.* In this colliery, also, the muscle beds or strata, containing *sea-shells,* are very abundant.

From all these instances (and many others which might be quoted) we cannot but perceive that our previous notions of the formation of strata in general, have been of the most erroneous description; for when we look at a lofty cliff of sand-stone rock, without any imbedded fossil, we at once conceive to ourselves the *vast length of time* which we had been taught, by geology, to assign for so extensive and gradual a formation. But such an example as the Cragleith fossil tree exhibits, must serve at once to show, that instead of *thousands or millions of years* for such deposits of sand-stone rock, but a *very short time* indeed must have been occupied in the formation of the whole of this quarry; and, consequently, of the *whole coal formation which rests below it.* The tree could not possibly have remained in a reclining posture, if only held by a few of the strata near its base. Nor could it have been long exposed with its top protruding in air or in water; *a few passing waves, or at most, a few days of the agitated and turbid waters of the deluge, must have been sufficient for the formation of the whole bed in which it is now found.* In the same manner we are instructed by those fossil stones, which pass through a coal bed from the floor into the strata above, to a great height. These are only further indications and proofs of what I have before stated, that the *formation of coal under every circumstance must be attributed to the progressive sinking and covering up of the diluvial vegetable ruin at the period of the flood;* and that this invaluable fossil production, in its present state, has been the result of prodigious *pressure* on the one hand, and of *chemical* action on the other."

"The ground for supposing that all the numerous strata in the coal districts, ought to be included in *diluvial effects* is, that from the number of months during which all things were fully submitted to the laws which act within the bed of the ocean, these laws had sufficient time to class and arrange the enormous quantity of moveable materials so abundantly provided by that destructive event; and however difficult we may find it to bring our minds to the conviction, that beds of many hundred feet might have been formed in the course of a few months, we

ought to correct our confined notions on such subjects, by well considering the large scale of the *whole earth*, by which the phenomena on its mere surface must be measured."

"We must feel satisfied, that at the period of the deluge, the *whole forest scenery of the globe*, with the roots, branches, and foliage entire, must have been floated off upon the waters, matted together in groups, and forming immense islands, which must have been overwhelmed in confused masses, by the force of the waves, imbedded at various depths, and covered up by strata of various earthy and sandy composition; all which strata, having been placed above the level of the present seas, either by the depression of the former continents, or by the elevation of the bed of the former sea, (or both,) have been since drained of their former moisture, and have assumed the solid mineral substance which we now find so valuable. It may be urged in opposition to this idea, that such masses of vegetable substances would continue to *float* upon the waters for any length of time, and therefore could not be imbedded at the depths we often now find the coal strata. But we are assured by daily experience, that though vegetable matter may float for some time upon the waters, it does not thus continue sufficiently buoyant for an indefinite period; but on the contrary, becomes at length so completely saturated with water as to lose its buoyancy and to sink to the bottom, like any other heavy substance."

"We can now account, in a natural and consistent manner, for a large proportion of all the upper soils and strata, with which the surface of the present earth is covered. If a series of 12 or 14 solid beds of sand-stone, or other strata of the coal formation, were formed in the short space of time necessary to support *one tree of 60 or 70 feet long in a reclining posture*, we have a full right to carry our ideas much farther on the same scale. Our notions of *quiet lacustrine deposits* in an *immense period of years*, must be for ever laid aside with regard to the coal fields. The presence of *sea-shells*, in even a few of the coal strata, is sufficient for the total destruction of this long-received theory. And if we are forced to give up this proof of the *indefinitely great antiquity of our globe*, we must naturally enter upon that more consistent and well-defined system presented to our contemplation in the geology of Scripture. We thus attain, by *these vegetable evidences*, the same strong ground we had already taken up, by the testimony of *animal fossil bodies* on every part of the earth's surface."

The author thus concludes his remarks on this subject: "We cannot now wonder if we found a difficulty in making these phenomena correspond with the existing laws of nature; for they differ in a matter so material from every thing now observed in action in the world, that no *human* ingenuity could possibly clear up the difficulty. Nothing short of that divine inspiration in the sacred Scripture history, which has been vouchsafed to us for the most beneficent ends, could ever have enlightened our benighted minds, which, in rejecting this powerful evidence, have hitherto wandered in a maze of inextricable obscurity. Let it not be urged for the future, as has hitherto been so often done in our philosophical schools, that Scripture was graciously bestowed on us only for *moral* and not for *scientific* purposes. If we make a humble and proper use of the indications on many philosophical inquiries which are presented to us in the inspired writings, however slight they may appear, we cannot but confess that every word of Scripture 'has been written for our learning,' and that no part of it has consequently been given us *in vain*.

From the indications derived from this inspired source alone, could we have attained the conclusions to which the above phenomena consistently lead us:

First, That coal is an undoubted vegetable production.

Secondly, That it became imbedded at a much more recent period, and in a much more rapid manner, than we have hitherto thought.

Thirdly, That it was an *aqueous* deposit.

Fourthly, That that *aqueous medium* was MARINE, and not *lacustrine*; and

Fifthly, That one or more beds, in many secondary strata, were formed with intervening ebb-tides on the decline of the diluvial waters; and consequently, that the theories of geology, which advocate *unlimited periods* for the age of the earth, are not only contrary to our reason, but entirely opposed to those leading beacons which Scripture holds out for our guidance and instruction."

Before closing this communication, it may be proper to add a few words in relation to an objection to Mr. F.'s theory of the deluge, founded on the account of the *ruins of Paradise*, in the second chapter of Genesis. These ruins are described as having existed in the same situation, and with the same names previous to the deluge, as after that catastrophe. But there is manifestly a very strong inherent improbability in the supposition that our globe could have undergone so mighty a revolution as the deluge must have occasioned, and yet have retained any traces of its former rivers. Mr. F. accordingly refers his readers to a work of Granville Penn, (the "Comparative Estimate,") in which he has "most clearly shown the high *probability*, amounting almost to *certainty*, of the *descriptive part* of the garden of Eden, (Gen. ii. 11–14,) as found in all the modern translations of the original text, having been originally annexed *as an explanatory note to the margin of an early manuscript*, and having been *subsequently* incorporated into the body of the work by the ignorance of a subsequent transcriber, as has also occurred in some other parts of the sacred writings." I pretend not to determine as to the validity of this supposition; but it is certainly corroborated by very substantial reasons, both critical and geological.

I have trespassed too much on your space, and the patience of your readers, by the length of these communications; but the intrinsic interest and importance of the subject will, I trust, be deemed a sufficient apology. A. W.

COMMUNICATIONS.

We have been favored with a copy of a private letter respecting the illness and death of Dr. Montgomery, of which we have been permitted to avail ourselves for publication.

Philadelphia, March 17, 1834.

MY DEAR FRIEND,—I have seen and know of a truth that to die is better than to live; I know, as I never knew before, what that means, "Precious in the sight of the LORD is the death of his saints." My dear and valuable friend Montgomery entered into his rest at two this morning. I have been continually with him during his ten weeks' illness. It has been one constant scene of patience, resignation and victorious faith. On Sunday night, the 9th instant, I saw him, (after preaching my tract sermon,) better in appearance than he had been since the attack, and full of hope of future usefulness. I sickened as I saw it, for I knew it must be the last rally of the powers of nature, only to make the triumph of the destroyer more speedy and more signal. I was then out of town three days. When I returned I found that Monday, Tuesday and Wednesday had been days of feverish restlessness. On the evening of the day last named I saw him. He talked of being better if he could get to travel. I said nothing. Soon, that I might intimate to him my own feelings, I suggested the communion. Yes, he said he would receive it on Easter-Sunday. He should then be able to get to the church. My heart ached, but I said nothing. He needed no preparation. There was no duty that required the disclosure. On Friday he made his will, and in the evening sent for me as one of two chosen friends to witness it. I saw that death's seal was on his brow. Still he said that he felt that GOD had more work in store for him, and that he should live to do it. I told him that it might be so, that all things were possible with GOD, but that to human judgment a very short time would take him from his labors here to the rest of the people of GOD. I looked him steadily in the eye, and neither feature nor tint of countenance changed. "Be that as it may," said he, "I am perfectly resigned, and perfectly prepared." On Saturday I did not see him. On Sunday morning at six he sent for me. I found him marked for the grave, but with a Prayer-book in his hand, and a countenance as cheerful as if it were our wedding-day. I said I was glad to see him so calm. "O, my dear friend," said he, and his face shone with delight, "O, my dear friend, I am perfectly happy." Two hours were spent with him. Language of mine will not do justice to the testimony which he bore to the power of faith. His wife was reading him several hymns. He stopped at almost every line to make some glowing comment. Then he took the book—his sight had then failed him so that he could not keep the line—read a hymn, "Another six days' work is done"—sung it——asked me to find the doxology for him—requested us to stand and join with him, and was then about to pronounce the benediction, when, seeming to correct himself, he said to me, "Do *you* do *that*,"—repeating at the close, Amen, Amen! "Now," said he to me, "take notice and bear witness,—I die, I die in the faith of the Lord JESUS CHRIST—I repose myself in perfect confidence on his sole merits. There are some that may say, Ah, Montgomery is converted now, his sickness has done this. Tell them, No, it is not so. I was a converted man before I took upon me the sacred office; and though I have erred and sinned, had my delinquences and backslidings, GOD has graciously restored me, and set me up upon the Rock of ages; upon that rock, the Lord JESUS CHRIST, I now stand; and to that all that would be saved must flee. Now," said he, "I wish to receive the Lord's supper, and I leave it to you to make the arrangements." At one of that day it was administered to him by Bishop Onderdonk. Dr. De Lancey and myself were present with his family. When the cup was given him, with the words "Drink this," &c., "That I will," said he, "that I will!" He united with a firm voice in the whole service, and declared himself refreshed and comforted. During the afternoon he saw none but his family, and spent the time chiefly in saying hymns by himself. This he continued till the words could no longer be understood, and after that, until his memory and strength failing, he could no longer compute the time. He sank then into a drowsy state, from which he never revived. At eleven I was told that he would not get through the night, and went to his chamber. His wife, his mother, his oldest son, his brother and *his* wife, his admirable physician, Dr. Megs, with myself and others, were in the room. He continued still, except a low moaning. This gradually subsided. His pulse sunk. His wrists grew cold. His breath became shorter. His pulse was still. Soon he left off to breathe, and with three gentle gasps, (if so they might be called,) ceased from among mortals. Never was the bed of death a preacher of righteousness more eloquent. Never were the peace and joy of the believer more signally manifested than in him who now sleeps in JESUS! The chamber of his death was solemn and impressive beyond description. There was no offering or struggle to call attention to the object of our love, but we all sat silently watching as the sands fell from the glass till the last was out. At one his spirit was commended in prayer into the hands of its Creator, through the merits of our merciful Redeemer, and before we left the bedside of our departed brother, we asked GOD's blessing on the widow and the fatherless, the bereaved Church, and our aching bosoms to comfort and to heal.

For the Churchman.

MR. EDITOR,—When I forwarded my few remarks on geology for publication in your valuable paper, I intended to pursue the subject no further; nor should I have again resumed it, but for the *wish* made by your correspondent "Indagator," and seconded by yourself, that the queries he proposed might receive an investigation. I could wish that this investigation had fallen to the lot of some abler pen; but rather than have the inquiry go unheeded, I will make a few suggestions on the subjects proposed; though I must premise, that the restrictions you have imposed, will exclude some weighty arguments in favor of the geological conclusions, and prevent as full an examination of the subject as could have been desired. Nor do I feel that I shall be able to do ample justice to the theological bearings of the question, since I have neither time nor opportunity for such pursuits, except in such leisure moments as can be spared from another and arduous profession.

The inquiries of "Indagator" are,

1. Was the earth created in its present form or not?

2. Does the word "day," in the first chapter of Genesis, in connexion with the explanatory phrase, "the evening and the morning," denote the natural day of twenty-four hours, or does it not?

Of each in its order; and,

1. Was the *earth* CREATED *in its present form?*

The language of this question is quite indefinite, and it is uncertain how "Indagator" intended it should be understood. It cannot, however, refer to the whole six epochs; for that the earth at the close of the six epochs, or days, had its present form, except as modified by the effect of volcanic action, the wearing of currents in the ocean and rivers, and the influence of rains, frost, and other causes now in action, is, I believe, admitted by all. The word *created*, must, therefore, to make it a question, refer to the act performed *in the beginning*; and the question therefore is, "Was the earth," in the beginning, "created in its present form?" or did *matter*, when first created, exist in a *chaotic form?*

Mr. Fairholme advocates the affirmative of the first of these questions, (*Geology of Scripture*, pp. 37–45,) which he has done on the authority of Granville Penn, Esq., who has treated the same subject at length in his *Mineral and Mosaical Geologies*, (2 vols. 8vo, London, 1825, vol. i. pp. 173–205,) which opinion is thus expressed by yourself. "We do not think the demands of this passage (Gen. i. 1, 2) are satisfied by the supposition that GOD created a chaos, or atoms, or *matter*; we believe that the earth, and not the elements of which it is composed, was created." (March 1, 1834.)

This conclusion is not admitted by geologists who claim, that when matter was first created "in the beginning," it existed in a *chaotic state*; and they cite in proof, the second verse of the same account, "and the earth was *without form and void*."

In answer to this, it is objected by Mr. Penn, and on his authority by Mr. Fairholme, that this verse is not correctly translated; that it should read, "And the earth was *invisible and unfurnished*." *Invisible*, because covered with the sea; *unfurnished*, because destitute of animals and vegetation. And this they claim to be the sense of the *versions*, the use of it by the fathers, and the meaning of the words. (*Penn and Fairholme, ubi supra.*)

The words rendered in our English version, *without form and void*, are תהו ובהו (*tohu va-bohu*) in the Hebrew, which I take to be the original language, whatever objections to this may have been made. (In proof of this, see *Gesenius; De Pentateuchi Samaritani, origine indole et auctoritate, etc.* 4to, Halue, 1815), concerning the sense of which I shall inquire,

1. Of the sense of the versions.

On this head I shall follow Walton's Polyglott, (*in loco*, 5 vols. folio, London, 1657), who renders the Hebrew *inanis et solitudo*. The Septuagint has αορατος και ακατασκευαστος, rendered by Walton, *invisibilis et incomposita*. The Syriac he renders, *deserta et incultu*; the Samaritan, *inanis et vacua*; the Arabic, *abysis coopertu, obruta mari*; the Targum of Onkelos, *deserta et vacua*. In the Hexalpa the text is various. The Hebrew is translated *confusio et inanitas*; the Vulgate, *inanis et vacua*. Aquila hath κενωμα και ουδεν, *inanitas et nihil*; Theodotian, κενον και ουδεν, *vacum et nihil*.

2. Of the use of these words by the fathers.

The fathers of the Church seem to have copied this verse from the translation of the LXX, whether writing in Greek or Latin; for when they write in Greek, they use the same expressions as are found in the Septuagint; and when in Latin, the same of Walton's translation.

It is so used by Justin Martyr, (*Apol. Prima*, pp. 86, 95, folio, London, 1722.) Clemens Alexandrinus, (*Stromatu*, 5. p. 702, folio ed. Potter.) Athanasius, (*Opera Athen.* tome ii. p. 333, 2 vols. folio, 1600.) Origen, (*Hexalpa*, fol. ed.) Tertullian, (*Adv. Haermo*, c. 23. p. 298, fol. 1617.) Ambrose, (*Hexameron*, l. 1. c. 7. p. 808, 2 vols. fol. Paris, 1575.) And the word is so used by Philo, (*De Mundi Incorrupt. cited in Penn*, vol. 1. p. 303.)

3. Modern translators use the words in a similar sense. Tremellius, Junius, and Piscator render it *informis et inanis*, (*Piscator, Com. in loco*), and with them agree Melvenda and Poole. (*Synopsis in loco.*) Lucencis renders it *solitudo et inanis*, (*Heb. Bib.* 8vo, 1613,) and Le Clue agrees with the Samaritan version. (*Com. in loco*, fol. 1710.)

4. Lexicographers are not less full on this subject.

Buxtorf defines "*tohu*, Inanitas, Res informis; *bohu*, Inanitas, Inane, Res informis;" (*Heb. Lex.* 12mo, London, 1646. *Chal. Lex.* fol. Basle, 1630.) Castell, *tohu*, CHAOS, Inane, Inanitas, Solitudo: *bohu*, vernstate, etc. (*Hepluglotton Lexicon.*) Robinson defines both words by *solitudo et inanitas*, (*Clavis Penta.* 8vo, Edin. 1770.) Leusden gives the same translation. (*Clavis Penta.* 4to, 1710.) Parkhurst, on the authority of Burnet (*Archelog. Philos.* l. 2. c. 1,) and Rev. W. Jones (*Physiolog. Disquisitions*, p. 23) renders *tohu*, "without order, form, or regularity; also loose, unformed, confusion, waste, &c." (*Heb. and Chal. Lex.* p. 783, and *Heb. Gram.* p. 24.) Rosenmüller, inanitas, vastitas, vanitas, vanum. (*Manual Heb. and Chal. Lex.*) Dr. Good renders the passage, "amorphous and waste." (*Book of Nat.* pp. 27, 77.) Dr. Geddes, "was yet desolate." (*Notes in loco, Prop. for new trans. Bib.* 4to, London, 1768.) The Greek translators render the word from the Hebrew by ακατασκευαστος, which word is rendered by Mr. Penn, and after him by Mr. Fairholme, by *unfurnished*. The word, however, is rendered by Schleusner, *incomposita*, (*Thesaurus Vetus Test. in loco*); by H. Stephens, *inconditus, infabricatus*, (*Thesaurus Lingua Grecæ*, vol. vi. p. 8441, 8 vols. fol. London, 1816,) and by Donnegan, "unwrought, in a rough state." (*Gr. and Eng. Lex. in loco.*)

4. The commentators are also quite as explicit.

To this effect Bishop Patrick. "CHAOS was the first of the works of GOD. How long things continued in mere confusion after the *chaos* was created, we are not told. It might be a great while." (*Com. in loco.*)

See also Dr. A. Clarke. "The words which we render *without form and void*, are of uncertain etymology; but in this place, and wherever else they are used, they convey the idea of confusion and disorder." (*Com. in loco.*) Dr. Gill speaks much to the same effect. "The earth was *without form*; the watery parts were not separated from the earthy ones, but were mixed and blended together." (*Com. in loco.*) Dr. Priestley and Thomas Scott speak to the same effect. (*Com. in loco.*) See on this subject the authors quoted in my former article, to which add Sumner's *Records of Creation*; Faber's *Three Dispensations*; Edinburgh Encyclopedia, article, *Cosmogony, by the Rev. James Esdaile*; Howard, *On the Structure of the Globe.*

The fathers were also of this opinion, for Justin Martyr expressly affirms that the Christians, in common with the disciples of Plato, believed that GOD created the world from "amorphous matter," αυτον εξ αμορφον υλες, *omnia ex informi materia*, (*Apol. Prima*, p. 86, *ubi supra.* See also *Good's Book of Nature*, pp. 27, 77, *who says that this was the opinion of Athenagoras, Tatian, Athanasius, Theophilus of Antioch, and Gregory Nazianzen*); and Tertullian says that he understood the verse in this sense, "*informem et confusam et inconditum*, (*Adv. Haerm. ubi supra.*) The Mohamedans, who evidently drew many of their ideas from the Jewish writings, follow the Arabic version. (*Sale's Koran*, vol. 2. p. 266, 2 vols. 8vo, Phil. 1833.)

There are still other considerations which go to fortify the same conclusions.

It has been claimed, and supported with much plausibility of reasoning, that the article in the first verse, את *eth*, THE, is in this passage emphatical, and signifies more than our article, the idea of *the very substance*; and on this ground Parkhurst, (*Heb. Gram.* p. 23, and *Heb. and Chal. Lex.* p. 48,) and Dr. Adam Clarke, on the authority of Eben Ezra and Kimchi, (*Clarke, Com. in loco,*) renders the verse,—"In the beginning GOD created the *substance* of the heavens, and the *substance* of the earth;" and indeed, unless we assign this meaning to *eth*, it will be hard to prove an absolute creation of something from nothing from this verse, since neither ברא *bārā*, here used in the original, nor any other word in the Hebrew language, of itself imports such a creation. (*Calmet's Dic. Bib., ed. by Taylor, on Create, and the American ed. by Professor Robinson, who has retained the explication of the English edition without alteration.*)

Again, the same inference may be drawn from the term *earth*, ארץ *eretz*, which does not primarily signify the whole globe, but the surface of the same, or the earthy matter of which it is composed. (Compare *Gen.* i. 10–12; ii. 11–13; xi. 31. *Job* xxvi. 7. *Eccles.* x. 16. *Ezek.* lxi. 16–20;) and in this verse Parkhurst says it signifies "the compounded CHAOTIC globe of earth and waters as distinguished from the heavens." (*H. and C. Lex.* p. 700.)

Again, Rosenmüller, in his *Scholia in Vetus Test.* (*in loco*, 8vo, Lipsac, 1821,) and his *Antiq. Tell. Hist.* (pp. 27–31, Ulm, 1773,) has examined this account with much critical accuracy, and he concludes that the *vau* should be translated *afterwards*, instead of *and* as it reads in our version; in which case the passage would read thus, retaining Parkhurst and Clarke's translation of the first verse: "In the beginning GOD created the substance of the heavens, and the substance of the earth. *Afterwards* the earth was unshapened," &c.

This idea of the existence of another system of things, previous to the present, has been held by several men of eminence, beside Rosenmüller. The same doctrine is advocated by the respectable authors of the *Records of Creation*, and *Vindicæ Geologicæ*.

I have thus briefly enumerated some of the leading arguments, drawn from sources which have no connexion with geology as a science, in favor of the primitive *chaotic* state of our globe, and have found them to be,—

1st. The common English version of the Bible;

2d. A majority of the ancient versions;

3d. The uniform usage of the Fathers;

4th. The corps of Lexicographers;

5th. The most able and eminent of Commentators; and,

6th. The opinions of able men on the sense of the whole account; and against which I have found only two versions of the Scriptures; and the opinion of Mr. Fairholme, predicated upon the opinion of Mr. Penn, and Mr. Penn's hypothesis, based upon a *mistranslation* of the Greek word ακατασκευαστος, rendering it *unfurnished*, when it should have been *unwrought* or *uncompounded*: and if I have not strangely misapprehended the state of the case, there can be no doubt where lies the weight of authority.

I shall give the second question a brief inquiry in a subsequent article. PHILO.

For the Churchman.

OUR PASSING OPPORTUNITIES.

LET it be remembered, that the opportunities of serving GOD, and of advancing our own and others' best interests, although numerous, are yet *passing*. They are but points in the passage of time. They come in an instant, and as quickly depart. There is no delay. They flit across our path and immediately vanish from our sight. They must be improved at the favorable moment, or they are lost for ever. Hence the necessity for close attention, that we may discover every fleeting opportunity of doing our duty, and energetic decision in improving it at the auspicious instant of appearance. Let no one delude himself with the thought, that because they are many, he is safe,—that if the present pass, others will come in their place, which may be improved. This is a most fatal error, and has lulled thousands into the lethargic sleep of insensibility, from which they did not awake, until the sentence went forth to cut them down as cumberers of the ground, and death urged them unprepared into the dread realities of an eternal world. Under the false security of this empty delusion they have dreamed away life, and with it all opportunities of fitting themselves for the enjoyment of those pure and holy delights that Christianity opens in enduring prospect beyond the dark and gloomy confines of the tomb.

But if our passing opportunities are properly improved, no tongue can express the resulting advantages not only in this life, but after this mortal shall have put on immortality. Here such a course will procure for us the enjoyment of all pleasures consistent with Christian duty, and especially the testimony of an approving conscience. It will render serene and tranquil the rugged path of life, and the full enjoyment of that peace of mind that passeth all understanding. And when in the inevitable destiny that awaits all earthly things the last hour shall approach, it will promote a cheerful resignation to the divine will. Nay more, it will enable the departing spirit, rejoicing in the prospect of soon being released from its prison-house of clay, to exclaim in the words of St. Paul, "I have fought the good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the LORD, the righteous Judge, shall give me at that day."

He, who has so improved all his passing opportunities here, will enjoy a scriptural hope that others of a higher and more enduring nature will be afforded him in brighter scenes, where he may for ever improve those qualities of mind, which were just beginning to expand, when he was summoned away,—and where he may serve his CREATOR, Redeemer and Sanctifier in nobler employments, and with purer motives, and "with angels and archangels, and the spirits of just men made perfect," continually taste the pure and lasting joys of celestial origin.

As reasonable beings let us learn from these considerations a monitory lesson. Let us frequently meditate on the fleeting nature of our passing opportunities, and continually bear in mind their responsible character. Impressed seriously with these awfully solemn truths, let us, as each closing day lessens the number appointed for our probationary trial, call up in review every action of the past day. Let every opportunity for serving GOD, our neighbor, or ourselves, pass before the mind with scrutinizing attention. Let them be brought before the tribunal of conscience, and examined in the light of revealed truth. If greeted by its approving smile, they may remain as examples for the coming day; if condemned, let forgiveness be asked of our Maker, and let them be placed as beacons to warn us of impending danger. But, such a process is unpleasant—and why? Because conscience condemns. If it approved, the process would not be troublesome, for on such actions, "Memory delights to dwell."

To persons unto whom the scrutiny is vexatious, the words of an inspired apostle are applicable: "If our heart condemn us, GOD is greater than our heart, and knoweth all things." The examination may be irksome at first, but if persisted in, will finally become pleasant; for to a person impressed with a sense of responsibility, a daily review of his passing opportunities will result in their improvement.

These opportunities for doing our duty, though small in themselves, yet go to make up our moral responsibility. Each particular may appear unimportant, yet their aggregate number form an amount before which, when seen in the full blaze of truth, the stoutest heart will quail and shudder. It is a responsibility that cannot be evaded. At present, we delude ourselves into a fatal security, by the thought that if we allow the present opportunity to slip by, others will follow, which may be secured. But the time will come when this false yet pleasing delusion will vanish, and the very multitude of our opportunities will strike us with inward horror. Their number will far transcend our expectation. The computation will be almost impossible. Each particular being in itself of no great apparent importance passes without engaging the attention, and consequently makes no impression: but for all this they are not the less real. We have to do with one who numbers the very hairs of our heads. Each act of his moral creation from the beginning to the final consummation, is scanned with one comprehensive glance. To him we must render a minute account of our stewardship. To him we must answer for our passing opportunities. If we diligently secure them, it may be rendered with joy; if we suffer them to flit by unimproved, the consequences will be most awful. J. A.

SUNDAY SCHOOL VISITER.—We thank our correspondent for having brought this subject before our readers. A paper, intended for Sunday School purposes, will necessarily contain a great variety of practical matter.

For the Churchman.

SUNDAY SCHOOL VISITER.

TRULY gratified, Mr. Editor, was I, to see announced in the last Churchman, the determination of the Executive Committee to endeavor to establish a *periodical*, to be devoted exclusively to the interest of the Sunday School cause. *Will* Episcopalians not sustain it? Ought they? would it not be a severe reflection upon them, were they to let it fail?

Permit me to suggest the following as a plan which would unquestionably ensure its success. It is simply, that every Congregation, or Sunday School Society, should subscribe for as many copies as there are teachers in each school. H.

THE CHURCHMAN.

SATURDAY, APRIL 5, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATIONS IN THIS CITY.

Third Sunday after Easter, 20, St. George's Church; Fourth Sunday after Easter, 27, Ascension Church.

BISHOP ONDERDONK proposes visiting the churches on Long Island, in the months of April and May, as follows:—

Monday, April 28, Hallet's Cove; 29, Newtown; 30, Flushing; Festival of St. Philip and St. James, May 1, Little Neck; 2, Cow Neck; 3, Musquito Cove; Fifth Sunday after Easter, 4, Cold Spring, A. M., Huntington, 4, P. M.; Tuesday, 6, Setauket; Ascension Day, Thursday, 8, Islip; Saturday, 10, Hempstead; Sunday after Ascension, 11, Jamaica.

BISHOP BROWNELL'S VISITATION.—The Right Rev. Bishop Brownell purposes, by Divine permission, to visit the following parishes in the Diocese of Connecticut, during the month of May; for the purpose of administering the holy rite of confirmation, and performing such other Episcopal offices as may be desired.

May 1—The Bishop will be at New-Haven, where he will meet the Trustees of Cheshire Academy at 10 o'clock A. M., and the Standing Committee of the Diocese at 4, P. M.; 2, at Southport, at 3, P. M.

May 4—At Standford; 5, at Greenwich, (consecration of the Church,) at 3, P. M.; 6, at New Canaan, (consecration of the Church,) at 3, P. M.; 7 and 8, at Norwalk; 9, at Saugatuck, (laying the corner-stone of a Church,) at 3, P. M.; 10, Wilton, 11, A. M.

May 11—At Ridgefield; 13, Danbury, 3, P. M.; 14, Brookfield, 3, P. M.; 15, New-Milford, 3, P. M.; 16, Washington, 3, P. M.; 17, New-Preston, 11, A. M.

May 18—At Kent; 20, Salisbury, 3, P. M.; 21 and 22, Sharon.

N. B.—During the Bishop's visit to Norwalk, on the 7th and 8th of May, he will be happy to meet the Clergy of the county of Fairfield, in *convocation*, with such other clergy as may find it convenient to attend. During his visit to Sharon, on the 21st and 22d of May, a similar *convocation* of the Clergy of Litchfield county will be held.

TO CORRESPONDENTS.

AN able obituary notice of Dr. Montgomery has been received, and shall appear in our next.

We accede to the justness of C.'s remarks, and of course did not approve the expression of the correspondent to whom he refers. But we question the propriety of mixing matters of criticism with obituary notices.

We shall publish the communication of "A Layman," with some alterations.

Medicus is under consideration.

H. B. W. is received.

THE RESURRECTION.—The resurrection of JESUS CHRIST is not only a means and assurance of our justification, but is a proof of the truth of our faith, a model of its efficacy, and a realizing of its hopes. It proves the truth of our faith. It is itself a fact more thoroughly attested than any other in the history of man: and it is a fact of such a nature as to involve the truth of the whole of Christianity. It proves that JESUS was the promised Messiah; that he was the Son of GOD; that his atonement is accepted; that he is the Lord of life, and will be the Judge of men. In short, the resurrection is the corner-stone of Christianity, and the demonstration of its truth.

It is not only a proof of its truth, but a model of its efficacy. CHRIST dying and rising again is the living sermon which the Scriptures aim to impress on the mind of the believer. For as he died and rose again, so must we die unto sin and rise again unto righteousness: as he laid aside his mortal nature, and assumed a glorified body, so are we to mortify all sinful propensities and worldly passions, and to rise continually in newness of life: praying, day by day, that "all carnal affections may die in us, and that all things belonging to the Spirit may live and grow in us."

And the resurrection of JESUS realizes the hopes which faith inspires. It ministers to us a constant and comfortable assurance of the resurrection of our bodies from the power of the grave. "As in Adam we all died"—were rendered mortal or subject to death—"so in CHRIST shall we be made alive"—invested with immortality by a resurrection from the dead. Immortality is the common hope, as annihilation is the universal dread of mankind. But the Christian, contemplating the resurrection of his Saviour, beholds not the possibility merely, nor the probability, but the absolute certainty of the event. Immortality is no longer an abstraction, a speculation. It is proved and realized. Believing themselves to be members of one body with CHRIST—and believing their Head already to have emerged from the darkness and confinement of the tomb, and to have entered into his rest—believing that their life is hid with CHRIST, and that where the Head is, there the members will be, they regard the resurrection of CHRIST as identical with their own resurrection; preceding it in order of time but yet a part of the same general event in which their own resurrection, and that of their believing friends and relatives, is involved. And thus the Christian contemplates the resurrection as a pledge, and enjoys the contemplation of it as a prelibation of his future blessedness.

"CHRIST THE ONLY PRIEST."—The Churchman remarks, with entire correctness, that the word *priest* has two distinct significations, in one of which it answers to the Latin *presbyter*, an *elder*, a "Christian minister," and in the other, to *sacerdos*, a "*minister offering a propitiatory sacrifice*," and that, in the latter sense, CHRIST is the only priest in the Christian Church. He says that the Episcopal Church uses the word only in the former signification.

Did it ever occur to the Editor of the Churchman how desirable it is that these two meanings should be expressed by different words, as they always are in the New Testament? Did he ever consider how many arguments which Episcopalians sometimes use, would be ruined by such an arrangement? And is he aware that the whole idea of "valid ordinances" deriving their "validity" from the "priestly office" of him that administers them, is borrowed from the system in which *priest* means *sacerdos*, and depends upon giving to that word some shade of that meaning?—*Vermont Chronicle.*

We must request the reader to qualify the expression, "The Episcopal Church uses the word only in the former signification," by adding, when applied to the ministers of the Gospel. The other import, of course, is attached to the word when applied to CHRIST, or to the ministers of revealed religion while it was yet a typical or prefigurative system.

To the first question the Editor of the Churchman replies that he considers it extremely desirable that the two meanings should be expressed by different words. And it is matter of regret with him either that there are no such words in the English language, or that he is so unhappy as not to know them. Will the Vermont Chronicle enlighten him? Should he attempt this, he will probably take "priest" in the sense of *sacerdos*. But if he should show so flagrant a disregard to etymology, and the best usage (we mean literary and general usage—not oral nor Congregational) we hope at least he will respect himself, and not forget his admission of the "entire correctness" of the remark, "*that the word priest has two distinct significations.*"

To the second question the Editor of the Churchman answers that he is not aware that any arguments of Episcopalians would be ruined by enriching the English language, or by discrimination in the use of words. If he is rightly informed it is tenets other than Episcopal which shelter themselves under a confusion of terms.

Instead of answering the last question by a simple negative—which would be thought unsatisfactory—the Editor of the Churchman remarks, that he is used to distinguish between "valid" and "regular," or "duly authorized." *Valid* he takes in the sense of *efficacious*, and he believes that ordinances are often *valid* when they are irregular or not duly authorized. The validity of ordinances may be tested by experience. The regularity or strict legality of them must be decided by appeals to the laws and constitution of the Church of CHRIST as attested by the Scriptures. As to ordinances "deriving their validity from the priestly office," we answer, that regular or duly authorized ordinances have the greater validity: that is to say, they are more valid or efficacious than such as are irregular or illegal.

In applying experience as a test of validity, a distinction should be made between individual experience and general experience. The preference should be given not to those ordinances by which A or B is most benefitted, but to those which in the course of ages are found the most conducive to the conservation of truth, and the promotion of piety. In such a case it is obvious that an individual's experience, however it may prove that certain ordinances are *efficacious*, is good for nothing in deciding the question of *greater efficacy*. That must be decided by the ultimate history of the Church. The individual therefore is wholly unjustifiable in pleading his own experience as a rule of conduct. He ought to be governed by the precepts and examples of CHRIST and his apostles. The case, in our view, is precisely analagous to that of duty and expediency in morals. Expediency affords neither a safe rule for a fallible, nor a sound rule for an accountable creature. The true question is, What ought we to do? And whatever is ascertained by the light either of natural or revealed religion to be our duty, that we are to practise, assured that it will ultimately issue in our happiness.

Possibly by sifting his last question more thoroughly the Editor of the Vermont Chronicle will find that he has left the gist of the matter untouched—if so, the Editor of the Churchman will be happy to answer any further queries he may propound. His answer, however, must be received as an expression of his individual opinions, and not as given in any way *ex cathedra*, or in behalf of his brethren.

EPISCOPACY TESTED BY SCRIPTURE.—The Christian Spectator, a theological quarterly published at New-Haven, contains a review, thirty-six pages in length, of Bishop H. U. Onderdonk's tract "Episcopacy tested by Scripture." The reviewer says of the tract, "It is the best written, the most manly, elaborate, judicious and candid discussion, in the form of a tract, which we have seen on the subject." We shall take further notice of the review in our next.

STANDARD VERSION.—We are pleased with the design of a writer in the Vermont Chronicle, who proposes to bring before the public, in a series of essays, such information as will illustrate the excellence of the Standard Version of the Scriptures. Possibly he may not have at hand the following document which, partly for this reason, we copy from the last number of the British Remembrancer. As the subject is one of vast importance we would suggest to our correspondents to contribute such documents, facts, or criticisms as may throw light on it:—

1. The ordinary Bible read in the Church, commonly call'd the Bishop's Bible, to be followed, and as little altred as the truth of the originall will permitt.

2. The names of the Prophetts and holy writers wth the other names in the text to be retayned as neere as may be accordinly as the vulgarly used.

3. The old ecclesiasticall wordes to be kept, (viz.) as the word *Church* not to be translated *congregation*.

4. When a word hath diverse significations, that to be kept, wch hath bene most commonly used by the most of

the ancient ffathers, being agreeable to the propriety of the place and the analogie of faith.

5. The division of chapters to be altred either not at all, or as little as may be if necessity doth require.

6. No marginall notes at all to be affixed, but only for the explanation of Hebrew or Greeke wordes, w ch cannot w thout some circumlocution so briefly and fittly be explained in the text.

7. Such quotations of places to be marginally sett downe as shall serve for fitt reference of one scripture to another.

8. Every particular man of each company to take the same chapter or chapters, and having amended and translated them severally by himself when hee thinkes good, all to meet together, conferr w t they have done, and agree for their part w t shall stand.

9. As one company hath dispatched any one Booke in this manner they shall send it to the rest to be considered of seriously and judiciously, for his Maiesty is very careful in this point.

10. If any company upon the review of the Booke so sent shall doubt or differ upon any place and withall send their reasons: to w ch if they consent not, the difference to be compounded at the generall meeting w ch is to be of the cheife persons of each company at the end of the worke.

11. When any place of especiall obscurity is doubted of, letters to be directed by autority to any man in the land for his judgment on such a plan.

12. Letters to be sent from every Bishop to the rest of his Cleargie admonishing them of the translation in hand, and to move and charge as many as being skilfull in the tongues having taken paines in that kinde, to send his particular observations to the company either at Westminster, Cambridge, or Oxford.

13. The directors in each company to be the Deanes of Westminster and Chester for that place, and King's Professors in the Hebrew and Greeke in each University.

14. These translations to be used when they agree better with the Text than the Bishop's Bible. { Tindall's, Matthewes, Coverdale's, Whitchurch, Geneva.

Harleian MSS. 750, p. 1.

PROCEEDINGS AT THE SEMINARY.

At a meeting of the Students of the General Episcopal Theological Seminary in this City, held in the Chapel, on Monday morning, March 31st, on occasion of the death of G. F. Cooke, Mr. Henry Lockwood was appointed Chairman, and Mr. Alfred A. Miller, Secretary. The following resolutions were offered and unanimously adopted:—

Resolved, That the Students of this Seminary do desire to meet the mysterious dispensation of Providence in the decease of their esteemed brother George Frederick Cooke, a member of the Senior Class, in a spirit of resignation to the Divine will.

Resolved, That the remembrance of his sincere and constant piety, his conscientious fidelity in the discharge of all his duties, his high intellectual attainments, his uniformly amiable and conciliatory deportment, constrains them sincerely to thank their Heavenly Father "for the good example of this his servant, who having finished his course in faith, does now rest from his labors."

Resolved, That while they sincerely deplore for themselves and the Church of Christ on earth the premature loss of a brother, who promised so great and peculiar usefulness in the sacred ministry upon the duties of which he was expecting so soon to enter, they have a just and well-grounded assurance of his meetness for the Church triumphant, and cannot sorrow as those without hope.

Resolved, That they regard the present affliction as a loud call to increased diligence and fidelity in the discharge of all their duties as candidates for the sacred ministry.

Resolved, That they present to the parents and relations of their deceased brother a letter of condolence, earnestly praying that they may be sustained under this afflictive bereavement by the consolations of the Holy Spirit, and that it may be sanctified to their present and eternal gain.

Resolved, That they will wear the customary badge of mourning thirty days.

Resolved, That a copy of these resolutions be sent to the Churchman for publication.

H. Lockwood, *Chairman.*

Alfred A. Miller, *Secretary.*

INTELLIGENCE.

Clerical Changes.—Rev. A. T. K. McCallum has accepted an invitation to supply, temporarily, Trinity Church, Washington City, (D. C.)

The Rev. Joseph Scott has resigned the charge of St. Paul's Church, Woodbury, and Christ Church, Bethlehem, and has accepted a call to St. James' Church, Derby, Conn.

Confirmation.—On Sunday the 15th inst. in St. James' parish, Rocky Fork, *three* persons were confirmed by Bishop McIlvaine.—On the 16th, *eleven* were confirmed in Newark, and one in Granville.—*Gambier Obs.*

At a meeting of the Diocesan Sunday School Society, held on the evening of the 18th inst., it was resolved that the usual order of business be postponed, in order to allow the introduction of the following resolutions, which were unanimously adopted.

Resolved, That this Society entertains a profound sense of the melancholy bereavement which, in common with our other diocesan institutions, and the Church in general, it has sustained in the death of the Rev. Dr. Montgomery; and records with mournful satisfaction, the great obligations which it owes to the unaffected piety, the matured wisdom, and the untiring zeal of that lamented individual.

Resolved, That this Society deeply sympathize with the family of the late Rev. Dr. Montgomery in the afflicting dispensation which has deprived them of an affectionate husband and father, our country of an useful citizen, and the Church of one who adorned her doctrine in all things.

Resolved, That a copy of these resolutions be transmitted to the family of the late Rev. Dr. Montgomery, and to the Right Rev. the Bishop of this diocese.—*Episcopal Recorder.*

Convention of the Diocese of Michigan.—At the request of the Standing Committee of that Diocese, Bishop McIlvaine has appointed the meeting of Convention to take place on the 3d of May next, at Monroe.—He expects to set out about the 14th of April on a visitation of the Churches in that Diocese.

It ought to be observed in connexion with the above notice, that Bishop McIlvaine some months since received an invitation from the Standing Committee of the Diocese of Michigan to perform Episcopal duties there, and meet their Convention, whenever his duties here would permit.—*Gambier Obs.*

Liberty of Public Worship in Venezuela.—The Congress of Venezuela has recently decreed that the liberty of religious worship shall not be prohibited in that republic. In consequence of this act, the Right Rev. Wm. Hart Coleridge, Bishop of Barbadoes, has visited the city of Caraccas, and there consecrated a Protestant cemetery, on the 27th of February last. The assemblage on the occasion is represented to have been very numerous, and composed of the public authorities, and nearly all the respectable part of the community. This is said to be the first instance of a Protestant Bishop visiting Venezuela in his ecclesiastical capacity.—*Episc. Rec.*

FIFTH REPORT OF THE LEOPOLD FOUNDATION.

[Extracts.]

The Leopold Foundation has observed the feast of their patron saint, on St. Leopold's day, and kept the anniversary day of their foundation, viz. the Feast of the Conception of the Virgin; and on the 11th December, Mass was said by them for the souls of the deceased members, before his grace the Archbishop, and many members.

It is worthy of mention that the Mass of the anniversary day of the foundation of the Society was attended by a bishop of North America in his robes, Dr. John England, of Charleston, S. C.

He is an Irishman by birth, and has been a bishop since 1820, an intelligent and pious man, in the vigor of life, who is on a journey from Ireland to Rome, to procure priests, and make other arrangements for his Diocese, which is constantly increasing. Many priests from Ireland and some deacons have consented to accompany him to America. He received last year from the Leopold Foundation ten thousand florins. It was affecting to see how thankful he was for this aid! The money reached him just at the right time; he had purchased a piece of ground, on his own responsibility, upon which to build a church, and a cloister of Urseline nuns, for educating females,—an object of the first importance, if Christianity is to gain a firm footing; he had no money, and knew not where to get it, when our donation came! The fruit remains with you, dear brethren and sisters, who have contributed this sum. How will the pious nuns, and the children they teach, pray for you!

Letter of Mr. Frederick Baraga.

L'Arbre Croche, July 1, 1832.

Since my last report sent in March, much that is gratifying has occurred in my mission. A great host of lost heathen have come into the fold of the good Shepherd, there to obtain eternal life.

From Easter Sunday (22d of April) to 24th of June of this year, I baptized 109 heathen, mostly adults, among them many old people, to whom a compassionate God had granted, on the borders of the grave, the saving grace of regeneration. * *

Finding there were three other villages near me, one a day's journey; the second, one and a half; and the third, three days' journey, I went after Easter to visit them. The first was on a beautiful island in Lake Michigan. The island is large, about four hours in circumference, and called Beaver Island—the village of Indians consists of 8 houses of bark. * * The occasion of my visit was this: During the past winter, an inhabitant of this island came to l'Arbre Croche to be baptized. He had had intercourse with Christians, who had instructed him in the principles of Christianity, and is an excellent Christian. By him I sent word to the islanders I would visit them in the spring, &c., [a long story, ending in his baptizing 22 Indians the 11th of May, and their erecting a log and bark church, which he dedicated to the Virgin Mary.—*Eds. Obs.*] When I decided to be a missionary, I promised our heavenly mother that I would consecrate to her the first church I should consecrate among the Indians, for I am convinced she will pray her Son continually for the progress of our missions. * *

The 25th of May was a happy day for these Indians, on which they were by water and the Holy Ghost born again to eternal life. I baptized 19 heathen. * * Thanks be to Mary, gracious mother, who ever prays for the conversion of the heathen. * *

I baptized at l'Arbre Croche on Whit-sunday 7; on Whit-monday 15. * *

Frederick Baraga, Missionary.

Letter of Father Hatscher.

Detroit, Sept. 17, 1832.

If I am in haste to write your reverence, it is in order that there may be no delay in doing the utmost possible for the pressing spiritual wants of the good people, among whom God has brought us. This spiritual want, which, as soon as we landed in America, we had opportunity to know, determined us to go direct to Cincinnati.

Mr. Richard, before his death, had expressed to me the wish that we would establish ourselves in Detroit, and superintend the missions in Michigan, and made us an offer to this effect. The owners of this land, Canadian French, are uneducated, but well disposed, and show an inclination for religion—they are intermarried with the Indians; and many of them, even of 30 years old, have never received the communion. Most of their children have only received the baptism administered to children when thought to be dying. These good people would do all in their power to keep us with them; they would help us wherever they could. They would give us of the fruits of the earth according to their own ability, but they cannot help our missions with money, for they have none. * *

Rev. Mr. Baraga is here from l'Arbre Croche, printing his reading and prayer-book in the Indian language. He gives me his hand in a most brotherly manner, and helps me much, but must soon return to his beloved Ottawas, *among whom he achieves wonders of salvation!* He is very poor, and lives like a Trappist, but esteems himself very happy. I understand this; I wish to partake of the sufferings and consolations of this excellent man. Mr. Baraga wishes to take my companion, Aloys, with him to l'Arbre Croche, so that he may instruct some of his Indians in the blacksmith's and locksmith's trades. This would be a great advantage to the good Indians, for they must now go several days' journey to town, and these visits are injurious to their morals. After teaching these Indians, Friar Aloys will go to Green Bay, for here in Detroit his presence is unnecessary, and he must be an expense to the mission.

I am all day on the confession stool, till late at night, yet I cannot satisfy half the crowds that press to it. I hear confessions in English. * * I have preached here six times in French. Among the Germans in the country I preach every Sunday, and give them instruction. I have never seen people more attached to their priest than is the case here. There are here many excellent souls, ornaments to the holy Church, and I have great consolation in this work. Two hours and a half from Detroit is a German settlement, mostly from Alsace, Lothringia, &c. They increase fast. They beg us to settle in Detroit—will fetch us wood for building, but are not able to do more. These people justify our fairest hopes; they have an evangelical simplicity, and show so much child-like confidence in their priests; they appear to be those intended by our Saviour when he said, "Suffer little children to come unto me, for of such is the kingdom of heaven."

If I go abroad on a mission, five or six of them accompany me on horseback, in order to be able to converse with me, unobstructed, respecting their souls' salvation. Though I have not been among the Indians, I was permitted the pleasure, at Grass Point, of seeing one of them fall into the net of St. Peter; he was a victim of the cholera, and before his death desired and received holy baptism. I had also had, at Detroit, the week previous, the satisfaction of baptizing an Indian. * *

The emissaries of the Protestants are extremely busy in distributing Bibles gratuitously; the number they distribute shows the great resources supplied to them by their adherents. Their places of worship are called *meeting-houses;* a name which shows sufficiently their tendency! At Cincinnati I shuddered while present in one of these Methodist meeting-houses; I thought this oratorical farce would end in bloodshed, and the preachers and people growing frantic, I ran out of the house.

I have had a letter from Father Senderl at Green Bay. Every thing there goes well: there are English, Irish, French and Indians, and a great field is open to Lake Superior for the conversion of the Indians, who long for priests. The new and beautiful church, the erection of which cost $3000, was opened on All Saints' day of this year, and consecrated to St. Francis Xavier.

This great want of laborers in the vineyard of the Lord induces me earnestly to beg your highness speedily to send more of our priests. I beg and conjure my brethren to come to our help, for here is abundance of work, the labor too is pleasant, and well rewarded. Come, dear brethren, the Lord will richly repay you for all your privations. The vicar general Rese is pleased to call our contemplated establishment at Detroit a fortunate event for the whole diocese; the pious Bishop Fenwick is of the same opinion; he regards the founding of a mission house in the Territory of Michigan, as a thing of the greatest importance. For the whites as well as the Indians, I trust in God, such a mission house will be very useful; for God is with us, while we aim to do his holy will, and are devoted to the spread of his holy truth! He is with us through the intercession of St. Leopold, and the prayers of the pious, and to this intercession we ascribe the consolation we feel amid our trials.

Fr. X. Hatscher.

In November of this year, the Rev. John Stephen Raffeiner, secular priest of the Diocese of Brixen, and doctor of medicine, set off, accompanied with a layman from Innspruck, for the mission of Cincinnati. He studied medicine and theology in Rome, and has been till now curate in the Insane Hospital at Halle. The most reverend ordinary, the Bishop of Brixen, has given him credentials and money for his journey. May God, by the intercession of the saints, soon bring him safe and sound to the place of his destination.

Mr. Baraga to the Central Direction of the Leopold Foundation, dated

L'Arbre Croche, Oct. 10, 1832.

* * On the 5th of August, after partaking the sacrament of confirmation, the Bishop called all the chiefs and head men of the mission, and made known to them some civil laws, which he had made for the Ottawas. The Indians received these laws with much pleasure, and promised solemnly to obey them. The missionary and four chiefs are the administrators of these laws.

After the Bishop left, I visited the new missions established in the spring. In one, (called Mimist,) I spent five days, busy in hearing confessions, and giving instruction. * * I baptized five persons.

Thence I went to Beaver Island * * baptized fifteen; then I went to Detroit, to have my Prayer-book printed. * * The Bishop gave me $212, a gift from the members of the Leopold Foundation, which will pay for the printing and paper of 1000 copies, and I rejoice to be able now to give my Indians a prayer-book, for which, as well as for the rosaries, crosses, and images sent over, they thank their benefactors in Austria. * *

Frederick Baraga, Missionary.

P. S. From the Bishops of the four Dioceses of Bardstown, Charleston, Philadelphia, and St. Louis, receipts have come to hand of the remittances of money made last year, as well as interesting descriptions of the state of the dioceses, the publication of which must be deferred till our next report; we insert, however, an extract from a letter of Bishop Fenwick, coadjutor of the Diocese of Philadelphia, of 17th of May, 1832.

Gentlemen,—With feelings of the liveliest gratitude, I acknowledge the receipt of 10,000 florins, which the Leopold Foundation has had the goodness to send me, to be applied to the urgent wants of the Diocese committed by the holy See to my care. This aid so important and so beneficial to my poor Diocese, I will make it my sacred duty to apply with the utmost scrupulousness to the most pressing wants of our holy religion; and as soon as practicable will commence the establishment of a diocesan seminary.

In my next, I shall have the honor to send to the honorable central direction of the Leopold Foundation, a complete description of my Diocese. At present, I give only a brief sketch.

The States of Pennsylvania and Delaware, and a part of New-Jersey, constitute the Diocese of Philadelphia. The whole number of Catholics in this Diocese is about 100,000, and that of the city of Philadelphia about 25,000. The number of churches erected is 50, and of priests in the whole Diocese 38. Both are much too small for the spiritual wants of the Catholic population, which increases daily, and the greater part of whom are of German descent. The priests are as follow:

6 Jesuits: viz. 2 German—Koelmann and Betschler; 1 Pole—Corvin; 1 Flemish—Lekeu; 2 Irish—Carthy and Dougherty.

1 Franciscan: Father Bonaventura Maguire.

2 Augustines: M. Hurley and R. O. Donnel.

29 secular priests: viz. 1 Russian—Prince Galitizin, who for 30 years has labored successfully in Cambria county; 1 Hollander—J. C. Van Den Braak; 2 French—Herard and Foulhouze; 1 Portuguese—Tolentine of Silva; 2 Americans—J. Stillinger and A. Carnell; and lastly, 22 Irish—Hughes, Keilly, Donaghue, Rafferty, O'Neill, Girr, O'Reilly, Curtin, Heyden, Curran, Leary, Fitzpatrick, Keenan, Owen, Cosker, Henry, Clancy, Commiskey, Bradley, Gegan, Kindelon, Whelan.

Many of the above-named missionaries have the charge of whole counties, and some, for want of priests, the care of many counties; it will readily be seen, therefore, how seasonable are the donations of the Leopold Foundation.

Accept, &c.

Francis Patrick Kenrick,

Bishop of Arath and Coadjutor of Philadelphia.

Philadelphia, 17th May, 1832.

Account of the receipts and expenditures of the Central Direction of the Leopold Foundation for the support of Catholic missions in America, from 1st Nov. 1831, to 31st Oct. 1832.

RECEIPTS.

		florins.	*florins.*
Remaining in the treasury and obligations			16,347
Lower Austria	Vienna	5745	
	St. Polten	2000	7,745
Austria above the Ens.	Lintz	7500	
	Salzburg	1600	9,100
Steyermark	Seggau	3047	
	Leoben	1307	
	Lavant	310	4,664
Bohemia	Prague	1063	
	Koniggrats	850	
	Budweis	1060	2,973
Moravia and Silesia	Olmutz	993	
	Brunn	762	1,755
Illyria	Laybach	2911	
	Gurk	555	
	Gortz	485	
	Trieste and Capo d'Istria	103	4,056
Tyrol	Brixen	3200	
	Trient	1340	2,336
Galicia	Lemberg	462	
	Przemysl	281	
	Tarnov	197	941
Hungary, &c.	Colocza	555	
	Erlau	160	
	Agram	88	
	Kaschau	163	
	Csanad	75	
	Diakowar	85	
	Eperies	60	
	Funfkirchen	235	
	Grosswardein	534	
	Munkats	4	
	Neusohl	230	
	Neutra	427	
	Raab	224	
	Rosenau	35	
	Stuhlweissenberg	98	
	Tyrnau Vic. Gen.	405	
	Vesprim	511	
	Waitzen	180	
	Zips	252	4,326
Lombardy	Milan	2208	
	Cremona	159	3,367
Venice	Chioggia	14	
	Concordia	79	
	Verona	305	398
Dalmatia	Cattaro	200	
	Lesina e Brazza	42	
	Sebenico	24	
	Spalato	9	275
Feld-Superiorate in	Bohemia	14	
"	Venetian Lombardy	6	
"	Ill Inn. Austria	12	32
For other than missionary purposes: as, profits of Hiller's sermon, 30*fl.* &c., together			571
Total receipts for 1831–32			*fl*60,100

EXPENDITURES.

1. for America.		
Jan. 1832. To Bishop Edward Fenwick, Cincinnati, 4th remittance,	*fl*15,000	
March 1832. Expenses of journey of priests of the Redeemer to America,	3,000	
June, Aug. and Oct. 1832. Freight and duties, &c.,	276	
Oct. 1832. To Archbishop of Baltimore for assistance,	20,000	
Oct. 1832. To Bp. Edw. Fenwick, 5th remit.	15,000	53,276
2. for local purposes.		
Printing, &c., 3d and 4th reports 1830, paper, wood, lights, &c., all		2,087
Total expended to Oct. 1832,		*fl*55,363
Remaining in the treasury,		4,786
		*fl*60,000

From the office of the Leopold Foundation,

Charles Anthon Lichtenberg, *Clerk.*

Dr. Casper Wagner, *Secretary.*

Vienna, Nov. 1, 1832.

Persecutions in the Canton de Vaud.—Our readers have been informed of the persecutions to which Christians in this part of Switzerland were subjected during the last summer. We regret to learn from the Archives du Christianisme of January 25th, that the disturbances were renewed in the month of December, on the last night of which month the house of Mr. Crinsoz, pastor of the church at Romainmotiers, was attacked by a large number of men in disguise. Guns were fired, and many balls passed through the rooms, and the doors and windows were broken by stones thrown against them. The pastor and his family providentially escaped without injury.

It is also stated in the same paper, that the Grand Council of the Canton, after a discussion of several days, decided on the 18th of January, to repeal the persecuting law of 1824, which has afforded the rioters an excuse for their conduct. A new set of regulations respecting the exercise of religious liberty, was proposed but rejected. A clause was, however, attached to the new law, forbidding attempts at proselytism made in secret, or toward the members of a family against the wishes of its head. The violation of this provision subjects the offender to a fine not exceeding 600 francs, or one year's imprisonment.

As our readers may not remember the circumstances which gave rise to the persecutions at Vevay, we add the following from an interesting article (by the distinguished Dr. J. Pye Smith, we presume, from the signature) in the London Evangelical Magazine.

"There is an annual festival, called the Vinedressers' Feast, which falls at the close of August, and the observance of which is attended with such licentiousness as usually marks the wakes of too many English villages, and the fairs near the metropolis. Before the season arrived, many persons of superior station and respectability had made known their earnest desire that this feast should not be celebrated, on account of the political divisions and general distress of the country. This desire was strongly participated in by the pious people for moral reasons. But the object was not obtained. The portion of the inhabitants who delighted in questionable or directly criminal gratifications, with the class of persons who get gain by ministering to intemperance, made common cause, to celebrate their feast in the modes which they knew would be the most offensive to their religious neighbors. They had conceived additional affront because two of the National Church clergy had solemnly warned their hearers against the seductions of this season. Their faithful exhortations were reported, with malicious perversions, to the coarse and violent men who were the ready instruments of the licentious opposition. A religious tract or hand-bill was circulated, consisting of admonitory texts of Scripture; and this was regarded as an additional offence."

In consequence of the excitement produced by this opposition to the irreligious practices of the people, various acts of disorder and riot occurred in the latter part of August, of which we have on a previous occasion given an account. The government were so much alarmed that they issued in September a circular instruction to the magistracy, directing them *to prevent the religious meetings, as being the occasion of tumult.* The recent proceedings of the Grand Council indicate a greater confidence in their ability to protect the innocent, and we trust will put an end to the shameful outrages to which enmity of the human heart to the Gospel has on this occasion given rise.—*Episcopal Recorder.*

Causes of Infidelity in France.—We copy below a statement of the number of clergy connected with the French Roman Catholic Church. The Religious Telegraph, in noticing it, very properly asks why, with such a host of clergy, that Church has accomplished so little for the cause of Christianity in France. The same question may be asked of other Roman Catholic countries, and especially of Italy. By *the fruits* which the Romish system has produced in those countries where it has been predominant, its character may fairly be tried.

The following summary of the Romish hierarchy in France, is circulating in some of the political papers:—Archbishops 16; bishops 66; vicars-general 174; canons 660; curates of the first class 767; of the second class 2534; deservans 26,776; vicars 6184; chapter of St. Denis 21; singers and choristers 16; buisars and seminarists 3500; total, 40,712. The funds allowed to the clergy amount to 33,918,000 fr. (1,256,720*l.*)

A hierarchy of more than *forty thousand and seven hundred members!* including the seminarists, &c.! Do they preach the Gospel of Christ to the French people? If so, how is it that they have stood forth to the world, for the last thirty years, as a nation of infidels!!! The Gospel propagated in its purity among a people, never produced a moral phenomenon like that witnessed in France.—*Ibid.*

Opening of St. Joseph's Church.—On Sunday the 16th inst. the new Catholic Church, at the corner of Barrow-street and the Sixth Avenue, was dedicated for the worship of the God of heaven and earth, with all the imposing ceremonies of the Catholic Church. Its exterior embellishments are not yet perfectly finished, but a glance at the interior will tell, that it is just in all its proportions, well adapted for the accommodation of a very large congregation, being the largest of the Catholic Churches, after the Cathedral. The pews, 270 in number, are conveniently arranged, each pew, about eight feet and a half in length, is capable of containing six persons. The pews, on the extensive galleries, are arranged on an entirely new construction, each looking toward the altar, and each one is raised nine inches above the other, all commanding a perfect view of the altar and the moving pulpit. The whole ceiling is beautifully paneled, and the centre panel, 12 feet wide, which runs through the whole length of the edifice is tastefully decorated with vines and different flowers, in festoons of Grecian style. The costly and superb altar is an admirable specimen of Italian workmanship.—*Catholic Diary.*

Sympathy for the Suffering.—It is delightful to hear occasionally of deeds of kindness which indicate the prevalence of feelings worthy of a community in which Christianity prevails. One of the sufferers on board the William Penn was a Mrs. Cumliff, who had been furnished by friends in Baltimore with the sum of $25, to pay her expenses to Halifax, in Nova Scotia. This, together with all the clothing in her trunk, was lost, and she was placed at the Fulton House, near the steam-boat wharf, sick, destitute, and without a friend. A gentleman, providentially hearing of her case, called the attention of the public to it, through the United States Gazette. The Editor of that paper has in consequence received and handed to Mrs. Cumliff the sum of $95, and contributions of clothing, &c., have been made through other channels. She was enabled to proceed on her way on Wednesday last, much impressed with the kindness which she experienced.—*Episc. Rec.*

OBITUARY.

(Communicated for the Churchman.)

Died, at the Theological Seminary, in this city, on the 29th ult., Mr. George Frederick Cook, of New Hampshire, and a member of the present senior class in that institution.

A sudden gloom has spread over our Seminary. Death has been permitted to enter its walls. He has borne away his victim, and left the marks of surprise and sorrow upon every countenance. In the mysterious counsels of an unerring wisdom, the earthly prospects, but lately so fair and promising, of one of our number, have been cut short. The assiduous and devoted labors of a long preparation for the sacred ministry, the exercise of invincible firmness and perseverance in struggling with numerous discouragements, and the faithful improvement of peculiar advantages afforded through Christian benevolence, for a course of future usefulness, have all come to nought, when just on the point of a successful termination. But a few weeks more would have found him, the well-furnished and unwavering soldier of the Cross, side by side in the ranks with those who are appointed to fight the battles of the Lord.

But we mourn not for him. Though death came suddenly it found him not unprepared. A well-grounded reliance on the merits of his Saviour, and a faithful and conscientious walk before God, had fitted him for meeting its summons without fear or anxiety. The raging of a violent fever deprived him from the first, in a great measure, of the exercise of reason. Intervals, however, there were, in which the triumphs of faith were nobly displayed. The fervor of his devotion at these times, the expressions of his confidence in God, and "desire to depart, and to be with Christ," the anxiety he manifested for the spiritual welfare of his absent relatives, and his solemn warnings to his fellow-students, bore witness to the depth and firmness of his religious character. "I am not going to die," were his words, "I am going to live with my Saviour in heaven."

Even the incoherencies of a disordered intellect, served to show how completely Christian principles and habits had become predominant. Amid all his weakness, he discovered a constant and grateful sensibility to the kind attentions of the Professors' families, and those of other friends; and until sinking in the slumbers of death, he ceased not to show his strong affection toward those, who with such tender assiduity, watched by his bed-side: and when at last, in perfect calmness and tranquillity, his spirit took its departure, the inspired declaration was forcibly confirmed, that truly "the righteous hath hope in his death." His active spirit of benevolence and devotedness to the cause of religion, his uniformly consistent and Christian conduct, and his modest and unassuming deportment, deservedly secured for him the esteem and affection of all who knew him. In the Sunday School, in the Missionary Society, and other plans of Christian benevolence, his loss will be deeply felt. And the Church at large too, has good cause to lament the early removal of one who gave promise of distinguished usefulness in her service. But his fitness to minister at her altars below, was also a preparation for her courts above; and to those "higher ministries" in which all the redeemed are "kings and priests unto God," we doubt not he has now been advanced.

The funeral was attended after church on (Easter) Sunday afternoon. The Bishop performed the burial service in the chapel of St. Peter's; and the corpse, attended by the professors, several clergy of the city, and nearly the whole body of the students, was conveyed and deposited in a vault in the church-yard of St. Luke's.

H.

Died, at the Theological Rooms, Lexington, Ky., Horatio E. Boyd, of Portland, Maine, formerly a student in the manual labor school near Wilmington, Del., and for the year past a theological student in Lexington. Mr. Boyd is the fourth sad instance of death among the few theological students in the Diocese of Kentucky, within nine months. When the three others fell victims to the cholera, his devotion to one of them (William Douglass) was so incessant night and day, that little hopes were entertained by his friends, that his frail constitution, already impaired by a strong tendency to consumption, could sustain it. Indeed he never entirely recovered from a violent attack of cholera into which he fell, after a week of incessant watching and nursing. In November last the symptoms of consumption became painfully evident. About six weeks since all hopes of his recovery were abandoned, and on the morning of the 11th of March he fell sweetly asleep in the sure hope of a blessed resurrection. All who knew Mr. Boyd were constrained to admire the grace of God in him, rendering him, in health, humble, amiable, and benevolent, in an eminent degree, and imparting to the season of sickness, and the hour of death, an air of serenity, peace, and even cheerfulness, most honorable to the Gospel. May the place he has left vacant in the Infant Theological Seminary of Kentucky be filled by more than one, brought to the knowledge of the Saviour by the mild radiance of his example.

NOTICE.

A stated meeting of the Board of Managers of the New-York Protestant Episcopal Sunday School Society, will be held on Wednesday next, the 9th inst., at the Sunday School room of St. John's Chapel, at half past 7 o'clock, to receive the annual report, and to elect the officers for the ensuing year. The punctual attendance of the Members is requested.

Benj. I. Haight, *Secretary.*

NOTICE.

The Anniversary Celebration of the Sunday Schools in union with the New-York Protestant Episcopal Sunday School Society having been postponed on Wednesday last, on account of the unfavorable state of the weather, will take place in *the week after next.* It is postponed until then on account of the absence of several superintendents and teachers, members of the Theological Seminary, who have left the city during the recess of that institution. Due notice will be given of the day, next week.

NOTICE.

In consequence of the increasing number of the Rev. T. S. Brittan's Church, the Congregation have procured and permanently engaged the large Room in the New Building, No. 650 Broadway, second house above Bleecker-street, where the Episcopal Church Service will be celebrated in future, *morning, afternoon,* and *evening*, at the usual hours; commencing on Sunday next, April 6th.

New-York, April 2, 1834.

NEW-YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

Stated Quarterly Sermon.

The Stated Quarterly Sermon in behalf of this Society, will be preached next Sunday evening, (April 6th,) at the *Mission Church of the Holy Evangelists, Vandewater-street.* Services will commence at *seven o'clock.*

After the Sermon, the Quarterly Report of the Executive Committee will be read.

The Patrons, Managers, and Friends of the Society are respectfully invited to attend. A *Collection* will be made in aid of the funds of the Society.

By order,

Hugh Smith,
Lot Jones,
Lewis Phillips,
Wm. R. Wadsworth,
P. E. F. McDonald,
} *Committee of Arrangements.*

New-York, April 4th, 1834.

WASHINGTON COLLEGE.

The present term will close on the 10th inst., after which will be a vacation of three weeks. Students, designing to enter the institution the following term, are requested to present themselves for examination on the first or second day of May.

Hartford, April 1.

ARTICLES OF THE EPISCOPAL CHURCH.

The lower room, in the building corner of Canal and Varick streets, being found to be too small to accommodate the persons who wish to attend the Lectures on the Thirty-nine Articles, a larger room, in the *second story* of the same building, has been obtained. The service will commence hereafter at half-past 7 o'clock.

March, 1834. F. H. Cuming.

Calendar.

APRIL.

6.—First Sunday after Easter.
13.—Second Sunday after Easter.
20.—Third Sunday after Easter.
25.—St. Mark.
27.—Fourth Suuday after Easter.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

The local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, reports the receipt of the following donations since his acknowledgment of the 11th of March.

From the Female Union Benevolent Association of Poughkeepsie, N. Y., by the hand of Robert Wilkinson, Esq., *two hundred dollars*, to aid in religious instruction among the Heathen, under the direction of the Executive Committee of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

From the Bible Class of St. Paul's Church, Troy, N. Y., by the hands of Mr. A. S. Perry, to constitute their Assistant Minister, the Rev. Isaac Peck, a life member of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, *thirty dollars.*

From a Lady, for Missionaries in Kentucky, *ten dollars.*

James Swords, *Agent, &c.*

April 2, 1834.

Contributions and donations will be thankfully received, if left addressed to the Agent, at the Book-store of Swords, Stanford and Co., No. 152 Broadway; at the office of the Washington Insurance Company, corner of John and William Streets, or at his dwelling, 87 Leonard Street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending April 3d, from the following persons, viz.:—

Rev. R. B. Van Kleeck, *with remit.*—Postmaster, Catskill—Rev. Wm. Norwood—Postmaster, Laurens—H. & C. Phinny & Co.—Postmaster, Detroit—Postmaster, Hartford—Rt. Rev. T. C. Brownell—Rev. N. S. Wheaton—Postmaster, Stratford, Conn.—Mrs. Sarah D. Goodwin, *with remit*—David G. Tomlinson—David Brooks—Rev. Joseph Scott—Postmaster, Hartford.

WANTED,

A Young Gentleman to take charge of a small English and Classical School in the country. Good recommendations, and an attachment to the Protestant Episcopal Church will be required. For further information, inquire at this office.

March 31, 1834. 3w

PEW WANTED.

A Person wishes to hire a Pew, or two seats, in the body of St. Paul's Church. Address H., at No. 37 Murray street.

April 3, 1834. tf

PEW IN ST. JOHN'S CHAPEL.

FOR SALE,

Pew No. 88 in St. John's Chapel, right hand side in the middle aisle, one of the best situations in the Chapel, very handsomely fitted up. For terms apply to

Swords, Stanford & Co. 152 Broadway.

Mh 29.—3t.

PRIVATE SEMINARY.

The summer session of the Rev. B. G. Noble's Private Seminary, will commence on Wednesday, the 23d of April. The site of the Seminary, (Golden Hill,) has every advantage of elevation, retirement, convenience of access, and beautiful scenery.

In this Institution students will be prepared for admission into College, or for the active duties of life.

The year will be divided into two sessions of *twenty three weeks* each. There will be a vacation in the Spring and Autumn, the former of two, and the latter of four weeks.

TERMS.

Boarding, Tuition, Washing, Fuel and Lights, per session, - - - - - - - - $80 00

Sen. M. M. Morentin, *Professor of the French and Spanish Languages*, per qr. - - - 8 00

No student will be received for a less period than a session, and the payment to be quarterly in advance.

Each student will furnish himself with a Cot, Mattress, and Bedding.

Money for the use of the students must be deposited with the subscriber, and left at his discretion. B. G. NOBLE.

Bridgeport, April 2, 1834.

SEMINARY FOR YOUNG LADIES.

The second term of Miss Cornwall's School for young ladies, in Cheshire, Conn., will commence on Wednesday, the 16th of April.

Tuition per term of twenty-two weeks:

Common English Studies,	$6 00
Higher Branches, (including Mathematics,)	9 00
Music, (with use of instrument,)	18 00
French,	9 00
Latin,	9 00
Drawing and Painting,	10 00

Board may be obtained in the family of the Principal, and other families, for $1 50 per week, (exclusive of washing.)

References: Rev. Dr. Judd, Principal of the Episcopal Academy, and B. Beach, Esq., Cheshire; Right Rev. Bishop Brownell, and Rev. Dr. Wheaton, President of Washington College, Hartford, Conn.; Rev. W. Jarvis, Chatham, Conn.; Rev. Dr. Turner, Rev. Dr. Hawks, Rev. Dr. Anthon, and F. Smith, Esq., New-York. March 8. 6w—55.

The Example of the Faithful.

Translated from an old Breviary.

Be not afraid, ye little flock,
Though poor and profitless your lives:
Let not distrust your sorrows mock,
A Father's love the kingdom gives.

Lo! now there reigns among the blest,
Who once was like yourselves below,
By self-abasement and unrest
Christ's wisdom taught in school of wo.

In penitence his soul to save,
He fix'd his eyes on Him before,
Where, through life's dim and shadowy cave,
His Lord the bleeding burden bore.

Upon his lips did love preside,
Or silence sit with charity;
In lap of want he loved to hide
What he would to himself deny.

His food it was the heavenly word;
He search'd the book of truth and love,
Till watchful prayer would wings afford,
And he would be with them above.

This is the narrow way to heaven!
O holy Godhead; holy Three,
The three in one, to us be given,
Thus by this way to come to Thee.

Sunday School Journal.

The Brevity of Life.

Swift as the arrow cuts its way,
Through the soft yielding air;
Or as the sun's more subtle ray,
Or lightning's sudden glare;
Or as an eagle to the prey,
Or shuttle through the loom,—
So haste our fleeting lives away,
So pass we to the tomb.

Like airy bubbles, lo! we rise,
And dance upon life's stream;
Till soon the air that caused, destroys
The attenuated frame.
Down the swift stream we glide apace,
And carry death within;
Then break, and scarcely leave a trace,
To show that we have been.

The man, the wisest of our kind,
Who length of days had seen,
To birth and death a time assign'd,
But none to life between:—
Yet O! what consequences close
This transient state below!
Eternal joys; or, losing those,
Interminable wo!

Christian Psalmist.

DOCTRINAL.

From the Protestant Episcopalian for May and June, 1832.

REGENERATION:

BY H. U. O.

(*Continued from page* 629.)

A religious mind being requisite, as above hinted, to the due comprehension of sacred teaching, we may presume the expression 'my *son*,' in the book of Proverbs, to be addressed by the Holy Spirit to those who have entered upon their moral regeneration, 'my *son*, attend unto my wisdom,' 'hearken unto me, O ye *children*,' 'my *son*, give me thine heart.' (Prov. v. 1; viii. 32; xxiii. 23.) The sense is, children of the Spirit, born of the Spirit.

Other proofs may be added from the Old Testament. 'In the fear of the Lord is strong confidence; and his *children* shall have a place of refuge:' the parallelism makes the 'children' of the Lord to be those who 'fear' him; and such fear, or holy reverence, indicates moral regeneration. 'As the apple-tree among the trees of the wood, so is my Beloved among the *sons*:' none but the pious, we presume, belong to that class of the sons of God, among whom precedence is thus claimed for Christ; the 'brethren among whom he is thus the first-born' are those who are, and will be more fully in the resurrection, 'conformed to his image.' The Psalmist declares, if he should argue that God was indifferent concerning virtue and vice, or took no discriminating notice of them, inasmuch as the wicked often prosper and the good are often afflicted—'if I say I will speak thus; behold, I should offend against the generation of thy *children*,' the godly, who disallow such unworthy constructions of Providence. Similar, as applicable to the moral new birth—'the precious *sons* of Zion, comparable to fine gold'—'the Lord shall count, when he writeth up the people, that this man was *born* there,' in Zion; when the book of life shall be 'written up' or finally corrected, by having the names of the wicked 'blotted out,' moral regeneration acquired in Zion, the Church, will be accounted very different from the regeneration of mere visible membership; which those blotted out had once possessed, as well as those retained in that book. (Prov. xiv. 26. Song ii. 3. Rom. viii. 29. Ps. lxxiii. 15. Lam. iv. 2. Ps. lxxxvii. 6, comp. Rev. iii. 5; xx. 12.)

In the sermon on the mount, our Lord says, 'Blessed are the peace-makers, for they shall be called the *children* of God,' 'love your enemies, bless them, do good to them, pray for them, that ye may be the *children* of your Father which is in heaven,' and elsewhere, 'love ye your enemies, and do good, and lend, &c., and ye shall be the *children* of the Highest.' St. Paul admonishes Christians to 'do all things without murmurings and disputings, that they may be blameless and harmless, the *sons* of God, without rebuke.' St. John declares, 'Every one that doeth righteousness is *born* of him,' 'every one that loveth is *born* of God,' 'whosoever believeth that Jesus is the Christ is *born* of God.' (Matt. v. 9, 44, 45. Luke vi. 35. Phil. ii. 14, 15. 1 John ii. 29; iv. 7; v. 1.) Surely the new birth which has these tokens—peace-making, forgiving and loving enemies, doing good to them and others, pious contentment, doing righteousness, divine love, faith—must be different from that new birth which is ascribed to the baptized indiscriminately, 'ye are *all* the children of God,' 'Jerusalem is the mother of us *all*.' Such tokens indicate the *moral* regeneration which is not possessed by all the members of the Church.

View some kindred passages in another light. 'Whosoever is *born* of God doth not commit sin,' habitually and deliberately; the converse must be equally true, 'whosoever commits sin, habitually and deliberately, is *not* born of God,' in the sense there intended, though he *is* born of God in the lower sense, as a member of the visible Church. Again, 'whosoever is *begotten* of God keepeth himself, and that wicked one toucheth him not,' he habitually maintains his guard and watchfulness, as a Christian soldier, so that Satan does not wound him; the converse of this assertion is, that 'he who is *not* thus vigilant, but habitually surrenders to the wicked one, is *not* begotten of God,' according to the meaning here in the mind of the Apostle, though he *is* ecclesiastically regenerate. (1 John iii. 9; v. 18.)

Should it be objected to this *two-fold* regeneration, that the passages we have claimed for the higher change, though descriptive of holy qualities, are yet all applied to persons belonging to the visible Church, and may refer only to what is necessary to *make good* the appellation child of God or regenerate, as given on entering the Church—should it be objected, in other words, that baptism and godliness are component and essential parts of only *one* regeneration—the sacramental change being regeneration in only an imperfect or contingent sense, and requiring godly character, either at or after baptism, to make it actual and positive regeneration, at least in adults—we have several answers to the objection. These we shall now offer; and we think they will prove that ecclesiastical regeneration is *totally distinct* from the change to a new heart and life, or moral regeneration, and of course that the latter is *totally distinct* from the former.—1. As to what may be called the presumptive argument: It may perhaps be alleged, that as both the baptismal and the moral changes have the one *name* regeneration, and its synonymes, they must be presumed to be only two parts of *one* spiritual change. But this does not follow. The phrase children of God is applied to magistrates, as such; of Israelitish judges, already children of God as Israelites, it is said, that as rulers they were 'all *children* of the Most High:' (Ps. lxxxii. 6:) here then are two senses of that one appellation, ecclesiastical sonship and official sonship; the former, common to all Israel, not implying the latter, which was enjoyed by only a few of them: why not then allow the same two-fold use of the one phrase in regard to ecclesiastical sonship and moral sonship? the burden of proof lies upon the objector. Again; the phrases mentioned are applied to the risen saints, '*children* of God, being the children of the resurrection,' 'the *adoption*, to wit, the redemption of our body;' (Luke xx. 36. Rom. viii. 23. See also Rev. xxi. 7. Wisd. v. 5;) and it is allowed, perhaps by all, that this regeneration or adoption of the glorified saint is different from the baptismal regeneration or adoption of the saint on earth: where then is the presumptive argument against the distinction we contend for, arising from there being but one name for the two changes? why not make the regeneration of baptism and the regeneration of a new heart as perfectly distinguishable as the regeneration of visible earthly saintship and the regeneration of heavenly saintship? the burden of proof lies as before. Further argument to the same effect may be drawn from our Saviour's being called the Son of God in various senses; as the only Begotten or the eternal Son, as conceived of the Holy Ghost, as inducted into office, as raised from the dead, (John i. 14. Luke i. 35. Heb. v. 5. Rom. i. 4,) &c.: which shows so many kinds of sonship, all expressed by one phraseology, that it is nugatory to allege the presumptive argument mentioned against baptism and the new heart being distinct sonships or regenerations. Indeed, it is not uncommon for scriptural, like many secular words, to have several meanings; the words angel and god being applied to the Deity, to spirits, and to men; and the word elder, to both civil and sacred officers, and to all the grades of the latter; the context, or other applicable Scriptures, deciding who or which is meant in each case: and surely the context and other applicable Scriptures show as fully a different sense of the word regeneration and its synonymes, when applied to baptism, from its sense when applied to godly character, as they do in the several uses of the words angel, god, or elder. We dismiss, therefore, the presumptive argument before us, as having no good foundation.—2. To proceed to the argument proper: We think it a *petitio principii* to allege that the unworthy are not absolutely regenerated in baptism, and not till they add piety to their sacramental standing. For, though some texts may be interpreted on that theory, they may equally be interpreted on the other, that of the two regenerations we have mentioned; and to claim preference for either opinion, without further proof, is obviously begging the question. Now, as to the further proof; there is no Scripture which declares expressly that church membership without godliness is not regeneration, unless it be *taken for granted* that there is only the one regeneration, not the two. But there *are* Scriptures which recognise the regeneration of a mere Church estate, independently of holy character. We have seen, that 'all' who are baptized are declared to be 'children of God,' the declaration being positive and not to be qualified without assuming the point in question; and as it is agreed that not all the baptized are pious, it follows that persons may be regenerated in baptism without piety; such a conclusion is unavoidable, if we would preserve from extenuation this absolute assertion of Scripture: it also follows, that the passages which make holy qualities essential to regeneration must be interpreted of another change, so distinct from the baptismal, that the latter can exist, in its entireness, without the former; and this brings us to the *two* regenerations we have described. We have also seen, that the appellation 'children' of God is expressly given to members of the Church, who, in the same sentence, are as expressly rebuked for 'backsliding,' and warned to be converted, and accused of killing the prophets, and stoning God's messengers; and if all this proves not that that appellation has a full sense irrespective of holy character, we must impute fallacy and uncertainty to the clear language of Scripture: that full sense is the regeneration of mere church membership, which in the Christian Church is baptismal regeneration. The theory of two distinct regenerations takes nothing for granted; while that of only the one mentioned is, we think, entirely dependent on that sophism.—3. All the baptized being regenerate, baptized infants of course are; and this is allowed by those with whom we now argue. In this case at least, therefore, regeneration is independent of personal character, infants having none in any proper sense, since, in the language of Scripture, they have 'done neither good nor evil.' And if in such cases baptismal regeneration is complete without godliness, it must be so in all cases; or else, there must be *two* kinds of *baptismal* regeneration, the one comprising both baptism and piety, the other requiring baptism only. This latter is the view taken in effect, though verbally disclaimed, by those who allow only the one regeneration mentioned; but it seems to us an inconsistent opinion. And we therefore prefer making, in reality as well as in words, only one kind of baptismal regeneration, and regarding it, in adults as in infants, as being complete in the performance of the sacrament, and thus perfectly distinct from the moral change, which also, it has been proved, is in Scripture called a regeneration.—4. We add, to the above arguments, a direct scriptural proof that persons not in the Church might be morally regenerate. It should, however, be remembered, that the Bible says little of the possible favor with the Deity of persons not in the Church; we only read some general assertions respecting them, as, that those who have not the law, are a law unto themselves, by the light of nature and tradition; that Christ tasted death for every man; and that he lighteth every man that cometh into the world. We are not therefore to expect a clear statement in regard to the moral regeneration of such persons. Yet we are not without an intimation on this point. When the high priest prophesied of the death of Jesus for his nation, he added, 'And not for that nation only, but that also he should gather together in one the *children of* God that were scattered abroad.' (John xi. 52.) This refers to the Gentiles, who were not Jewish children of God, and none of whom had become children of God by initiation into the Christian Church. Yet 'children of God' they were, and it could have been in no other sense, we think, than as morally regenerate. Dr. Hammond says—'The sons of God that are scattered abroad, that is, all that are or shall be pious faithful servants of his all the world over, that are qualified aright for the receiving of Christ when he preacheth to them.'* It follows, that persons may be regenerate before baptism, that is, morally regenerate before they are baptismally regenerate. And we have fully proved that persons may be baptismally or ecclesiastically regenerate while they are not godly or morally regenerate. The unavoidable result is, that there are two *perfectly distinct* regenerations.

We are gratified in reaching this conclusion, on two accounts—first, because it presents a clear and intelligible view of this department of revealed truth—and secondly, because it most explicitly warns the careless member of the Church, that his baptism does not imply that he has the new heart, in any degree whatever, or in any whatever of its elements. Far from us, however, be the thought, that moral regeneration may be supposed to exist, or to remain, in those who *wilfully reject* baptism—we speak not of ignorance or involuntary error—but, these apart, the *wilful* rejection of any appointment of Christ's indicates unjustifiable presumption, as an act of perverse disobedience—and it indicates the most awful presumption, as rejecting the sealed covenant into which God requires us to enter, if we would apply to ourselves any of the clear promises or express encouragements of Scripture. And such *wilful* presumption renders void, in sound human judgment, the claim of being morally regenerate.

A very clear recognition of the distinction between baptism and moral regeneration is found in the 1st Epistle to the Corinthians. Of these brethren, generally, St. Paul declares that '*he* had begotten them in Christ Jesus through the Gospel;' yet he had reminded them, just before, that 'he baptized none of them but Crispus and Gaius,' and the 'household of Stephanus.'† If this 'begetting' refer to the conversion of the Corinthians by Paul to Christianity, before they were baptized, then we have a second scriptural example of moral regeneration without the ecclesiastical. If the 'begetting' was the result of instruction subsequent to baptism, still the baptismal regeneration and the moral regeneration came through different human agents; the former *not* by Paul, the latter *by* Paul; which is proof positive that baptism was not the beginning of the spiritual life; also, proof positive that there is a regeneration beside the sacramental one; and further, proof positive that the two regenerations are perfectly distinct from each other. We cannot see how, in view of the premises, these conclusions can be evaded.

Under this head of our subject, but only by way of gratuity, as before, we introduce some passages from the Apocrypha. Of Jacob and Juda, the Church and sons of God in that relation, it is said, 'Have I not prayed you . . . . that ye would be my *children*, and I should be your *Father*:' those who *were* God's children, are prayed to *become* his children, of course in the higher or moral sense. 'Let us lie in wait for the righteous, because he is not for our turn, and is clean contrary to our doings . . . . he calleth himself the *child* of the Lord.' Speaking of the escape of those Israelites who looked toward the brazen serpent, a type of Christ, while other Israelites perished—'But thy *sons* not the very teeth of venomous dragons overcame:' the Israelites destroyed and those healed being both children of God or regenerate as members of the visible Church, the higher regeneration must here be meant by 'sons' of God; their faith seems to be recognised in the previous verses, where the brazen serpent is called 'a sign of salvation,' and it is said, 'He that turned himself toward it was not saved by the thing that he saw, but by thee, that art the Saviour of all.' The son of Sirach writes, 'Be as a father unto the fatherless, &c., so shalt thou be as the *son* of the Most High'—again, 'Wisdom exalteth her *children*,' Wisdom being one of the appellations of one or more of the divine persons—and again, 'I, therefore, being eternal, am given to all my *children* which are named of him.' (2 Esd. i. 28, 29. Wisd. ii. 12, 13; xvi. 10, 6, 7. Eccl. iv. 10, 11; xxiv. 18.) Though apocryphal quotations add nothing to our argument, they cannot do it injury.

* Hammond on 1 John iii. 10, note d.

† 1 Cor. iv. 15, and i. 14. We learn, in Acts xviii. 8, that 'many of the Corinthians were baptized,' all who 'believed,' but not by Paul himself.

(*To be continued.*)

DEVOTIONAL.

From the London Christian Observer.

THE DUTY OF PRAYER.

The complaints which are made against the Bible have been frequently proved to be absurd and false. And it is always true, that it is the disposition of the objector, not the Word of God itself, which is worthy of censure.

No text perhaps in the whole Bible has been more frequently attacked by infidels than that which says, Matthew vii. 7, "Ask, and it shall be given you." They argue that it is not true, because all prayers are not answered. But they should remember, that on this point, as well as on all others, certain conditions are required, without which God will not perform his promise.

It will be my object to show what things are necessary in the person praying, in order to his receiving the blessings which he desires. As this subject requires a larger field of disquisition than the narrow limits of a paper will admit, it may not be amiss to divide it into two parts, the first of which relates to the *manner*, the second to the *matter* of his prayer.

With respect then to the *manner*, he must pray with a *lively faith*, with a *fervent desire*, with *patience* and *perseverance*, with *humility* and *lowliness*.

1. *A lively faith* in the goodness of God, and a belief that he is able and willing to grant our requests, is the first thing necessary. It is evident that we cannot with sincerity pray for blessings from God, unless we believe that he is all powerful and all gracious. Without this belief our prayers, so far from being a proof of real devotion and sanctity, would only be an indication of a mind deeply tinctured with superstition. But the *faithless* supplicator at the throne of grace is not only guilty of absurdity, but even of rebellion against his Maker. For faith is one of those qualifications which are absolutely required in prayer. Our Saviour's words upon this subject are as plain as possible. Matthew xxi. 22: "All things," says he, "whatsoever ye shall ask in prayer, *believing*, ye shall receive." And we are told by an inspired Apostle, that he who prays without faith must not expect to "receive any thing of the Lord." James i. 7. Faith is demanded by the Almighty as a proof of obedience: and we can never suppose, that he would so far encourage disobedience, as to reward those who openly and deliberately violate his commands, at the very time when they approach his Divine Majesty in prayer, and beseech him to shower down his blessings upon them.

2. It is also necessary that we pray with *a fervent desire* for the blessings which we request. Indifference is improper and injurious even in the common affairs of life, but lukewarmness in religion is a most heinous sin against God. If it is a matter of little concern to us whether or not our prayers are answered; if we do not feel that we stand in real need of the blessings for which we pray, we shall surely not be likely to offer up our devotions with that earnestness, without which they cannot prove acceptable to the Almighty.

3. We must also pray with *patience* and *perseverance*. Whatever may be thought of frequent repetition on other occasions, we may be sure that it is not an abuse or waste of words in prayer. We must not expect to receive every blessing as soon as our prayer is uttered, but we must continue daily to pray for it till we receive it. It was not until the woman of Canaan had repeatedly uttered the same desire, that our Lord granted her requests. And we find the same gracious Saviour making the following application of his parable of the injured widow, and the unjust judge, who would not have done justice to her, had he not been wearied by her importunity. "Shall not God avenge his own elect which cry day and night unto him, though he bear long with them?" Luke xviii. 7. After this declaration need we fear that our prayers will be forgotten by God, if we persevere in asking of him those things which he knows in his infinite goodness to be proper for us.

4. We must likewise pray with *humility and lowliness*. Pride is, on all occasions, highly absurd as well as sinful: but we should be more sensible than ever of our own impotence, and of course more humble, when we find ourselves unable to procure any good gift without the assistance of the Almighty. It would be needless and endless to cite passages from the New Testament, which condemn pride in the most unequivocal terms. Let it suffice to remind the man, who in the very act of devotion encourages a haughty spirit, of the declaration of our Lord, that the publican, who put up the short but humble prayer, "God be merciful to me a sinner," went to his house justified rather than the self-righteous Pharisee: and let him also remember the concluding remark of our Lord on this occasion: "For every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted." Luke xviii. 14. Prayer then, as far as regards *the manner*, must be offered up with a lively faith in God's mercy through Christ, with a sense of our weakness and misery without his grace, with a patient dependence that he will vouchsafe to answer our prayers as far as they are for our own good and his glory, and lastly, with the most humiliating notions of our own depravity and unworthiness.

R. K. E.

VARIETIES.

PUNISHMENT OF THE CROSS.

There is an article on this subject in the last number of the American Quarterly Observer, which is interesting to the Christian. We copy from the Sunday School Journal the following abstract. No wonder that the human nature of Christ desired that this cup might pass from him.—*Religious Intel.*

"It has long been a disputed point whether the Jews ever employed this mode of punishment before they became subject to the Roman government. But the writer thinks it is proved that they did sometimes, though perhaps not generally, crucify their malefactors.

After describing the modes of constructing the cross, the writer says,—

The height of the tree of the cross was ordinarily about ten feet. Of these, two, and sometimes three feet were sunk in the earth, so that the elevation of the criminal above the earth's surface, was no more than from 12 to 36 inches. It was easy for the sufferer hanging on so low an instrument, to converse as Christ did, with the by-standers, and easy for the by-standers, like them who gave Christ the impregnated drink, to reach the head of the sufferer.

The instrument was erected for crucifixion at some conspicuous and frequented place. Quintilian says, 'As often as we crucify malefactors, we select the most celebrated roads, where the greatest possible number of witnesses can look on and be moved with fear.' The Jews, though required by Deut. xvii. 13, to inflict capital punishment so publicly that 'all the people shall hear and fear,' were yet forbidden by the spirit of Num. xv. 35, and 1 Kings xxi. 13, to inflict it within the city: see Acts vii. 58; and the Romans also preferred to crucify their malefactors 'without the gate.' Accordingly Christ was led from the governor's palace, which was the celebrated fort of Antonio, and situated a few rods north of the temple, to Golgotha, 'the skull'—called the skull partly on account of its shape, partly because it was strewed with the bones of malefactors crucified upon it. Although without the city, as is evident from Heb. xiii. 12, it was not far without, as is evident from John xix. 20. Its distance from the fort of Antonia, or the governor's palace, where Christ stood trial, was in the shortest course about four hundred yards, and this may have been the distance he walked to crucifixion, notwithstanding the current belief about the 'vea dolorosa.' Being near the walls, and being, moreover, an eminence, the spot was very publicly exposed. It was easy, therefore, for the priests to gaze at the suspended Messiah, without defiling themselves by ascending the hill, see Matt. xxvii. 41, Mark xv. 32; for the Galilean women likewise to behold him 'afar off,' see Matt. xxvii. 55, Mark xv. 40, Luke xxiii. 46; and for 'many of the Jews' to read the title of his accusation, even while standing on the walls of the city. There were also two public roads; one from Bethlehem, and one from Joppa, which met by the side of the mountain in its immediate neighborhood, and so travellers from the west would necessarily 'pass by,' and might revile the executed sufferer; see Matt. xxvii. 39, Mark xv. 29. From this publicity, and also from the barrenness of Golgotha, it was a very eligible spot for executions; yet, above all others, disgraceful.

It was not at all uncommon for an ancient populace, when they had obtained possession of an unfortunate man, malefactor or not, to sport with his sensibilities. Even the Athenians did it. Paulus quotes an instance of the Persians, who, annually, while celebrating a particular feast, called in one of their prisoners under sentence of death, seated him on a kingly throne, clothed him with the garments of a king, assembled around him in an attitude of mock-humility, and made the obeisance of subjects to him. Having done this, they arrayed him in his own garments, and immediately after scourging, executed him.

To this followed the whipping of the prisoner by rods or scourges, and he was compelled to carry, or assist in carrying, the cross on which he was to suffer, to the place of execution. We pass by the historical notes on the manner of its performance and the indignities attending it, to quote some of the observations on the nature of the agony of the cross.

No one, acquainted with the physiology of the human system, can fail to perceive that the cross, thus formed and applied, was adapted to produce intense pain. The sufferer's back, lacerated by the scourge, and therefore not bearing to be touched, was made to graze upon the tree. The arms were unnaturally distended and stretched behind, and so the least movement caused the sharpest pain. The hands, being provided with an unusual number of nerves, and the nerves being the organs of sensation, being also more sensitive in the hands than in other parts, it must have been indescribably distressing to have those excitable members transfixed by the large, rough, and ragged spike; to have the bulk of the body rest upon them, while they are grated still more poignantly by every struggle for relief. The restorative principle in the system could not operate in their favor; for the nervous restlessness of the agonized man would be constantly renewing the sore, and the exposure of the raw wounds to the air would be constantly increasing the inflammation, and causing the maimed parts to swell with more and more exquisite distress. The veins, by the pressure upon them, could not allow passage for the blood which had flown through the arteries: the vessels of the head, therefore, were swollen with an unusual and undue amount of the fluid; the face was deeply flushed; the organs of it were strained; all the system of the brain disordered and laboring. The stomach became overcharged with blood, and thereby imminently exposed to mortification. As the crowded arteries could find no sure outlet, they could no longer serve as a channel for the vital fluid which the heart endeavored to propel, and so the heart itself was obstructed in its movements. It had been wont to send a regular supply of blood into the lungs for purification; it now sent but a meagre supply, and that at regular intervals. Thus the breathing functions were confused, and not an organ of the system could play with its usual freedom. This pressing and crowding of the fluid in the arteries and in all the large vessels about the heart, this irksome, inconstant palpitation of the central organ, this heaving and grasping of the lungs, created an excitement, and uneasiness, an anxiety which is said to be 'far more intolerable than even death itself.' And there was no hiding from the inclemencies of the sky; there was no turning of the body for ease; every attempt to move was rebuked by a keener pain from the spikes. Hunger set in, and gnawed upon the vitals; thirst was parching up the mouth and throat; the Saviour's only cry from pain was, 'I thirst,' and it was the customary cry, for no pain was so intense, or would sue so quickly for relief; the external, the internal parts were alike in distress, and the distress was of that kind which increases by continuance. The hope that the severest had been endured, would of itself have mitigated severity. But now there was no hope, save in death, and this was 'long in coming.' The thought not less than the thing itself, of being *fixed* to all these growing agonies, added intensity to them all."

ANECDOTES OF WILBERFORCE.

His conversation abounded with elegance and instruction. Walking in Bath, last autumn, with him, he took from his pocket his little book of psalms to show me; between the leaves were some flowers; these called forth a beautiful remark: 'Do you know,' said he, 'I am very fond of flowers: the corn, and things of that nature, I look upon as the bounties of a kind Providence; flowers I look upon as his smiles.'

He possessed a most thankful disposition. He was always extremely thankful for the least kindness, and which he seemed to receive as some great and undeserved favor. Gratitude to God was another striking part of his character. During the last year he was constantly pouring forth exclamations of joy and thankfulness to his heavenly Father. 'Never,' would he say, 'was there a man so blessed as I am; I have every little comfort of life, food, clothing, every thing.' Every alleviation of pain called forth the same grateful feelings.

He was a man, too, as those who know how his whole time was occupied inform me, that never lost a moment; sometimes passing three or four days without allowing himself time to partake of his dinner in a regular way. Every post during his parliamentary career brought him upward of thirty letters or petitions. In the House of Commons, early and late he was at his post. If he were walking in his garden for exercise, frequently would he have one to read to him. And even in the winter his book of psalms would still be his companion in his garden walk. Indeed, it may truly be said, he never lost a moment.

Of his extreme humility, I experienced an instance which at once astonished and embarrassed me. One day, in conversation, Mr. W. kindly gave me some advice. I expressed my thanks, and said how much I should feel indebted if, in conversation or correspondence, he would at all times be my counsellor, and, if necessary, correct me, and point out my faults. He suddenly stopped, (for we were walking together,) and replied, 'I will; but you must promise me one thing.' 'With pleasure,' I replied, little thinking what it was. 'Well, then,' continued Mr. W., 'in all your conversation and correspondence with me, be candid and open, and point out my faults.'

He was also a most cheerful Christian. His harp appeared to be always in tune; no 'gloomy atmosphere of melancholy moroseness' surrounded him; his sun appeared to be always shining: hence he was remarkably fond of singing hymns, both in family prayer and when alone. He would say, 'A Christian should have joy and peace in believing; it is his duty to abound in praise.'

But there is one feature of his character which I must now mention; and I have kept it for the last because of its great importance; he was a man of prayer. Persons of the highest distinction were frequently at his breakfast-table, but he never made his appearance till he had concluded his own meditations, reading his Bible, and prayer; always securing, as it were, to God, or rather to his own soul, I believe, the first hour of the morning. Whoever surrounded his breakfast-table, however distinguished the individuals, they were invited to join the family circle in family prayer. In reference to his own soul, I am informed, he set apart days, or a part of them, on which he had received particular mercies, for especial prayer. Not only did he pray in his closet, and with his family; but if his domestics were ill, at their bed-side there was their valued master praying with them, praying for them.

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